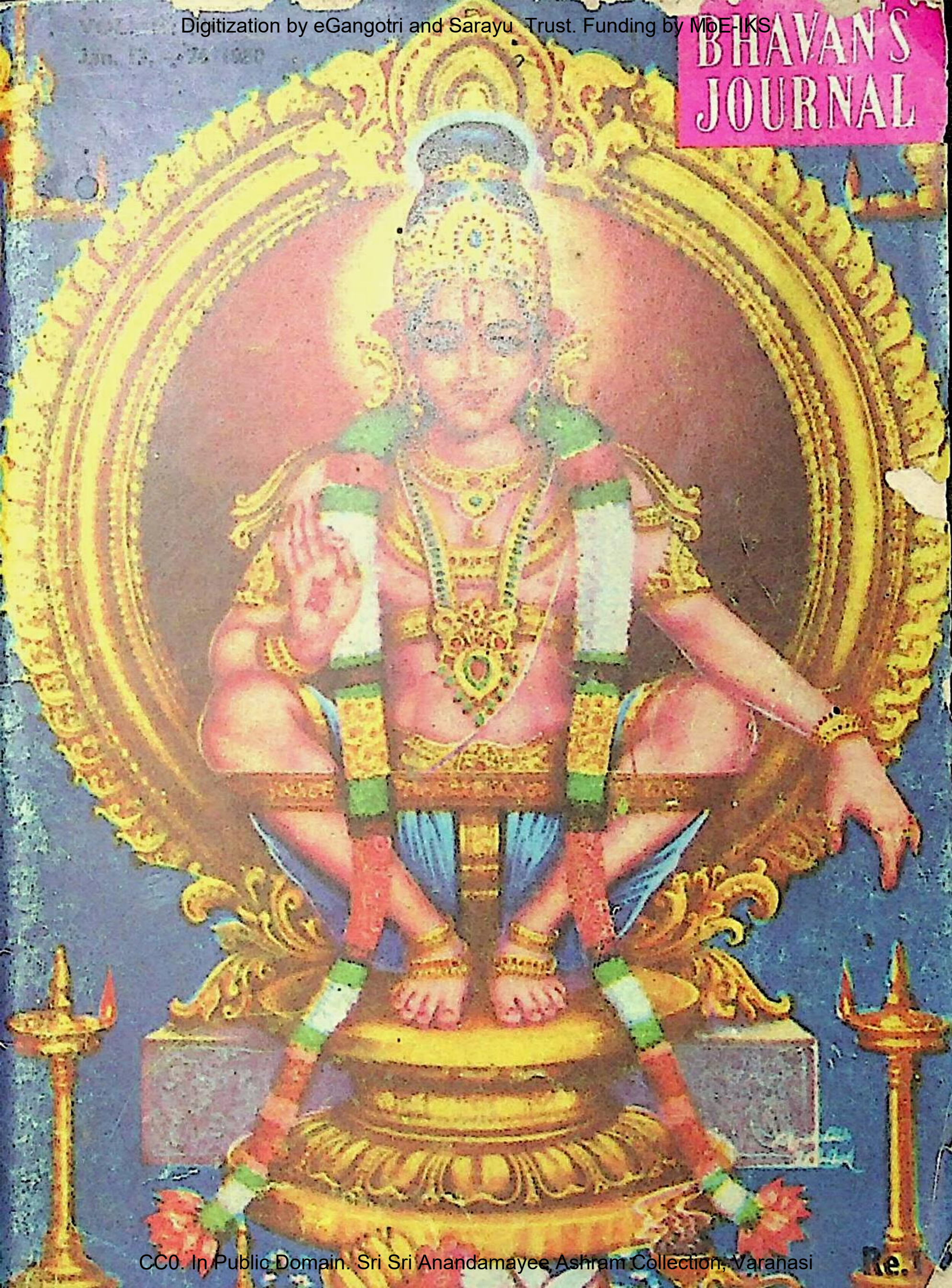
Vol. [illegible]
Jan. 13, - 26, 1980

BHAVAN'S JOURNAL



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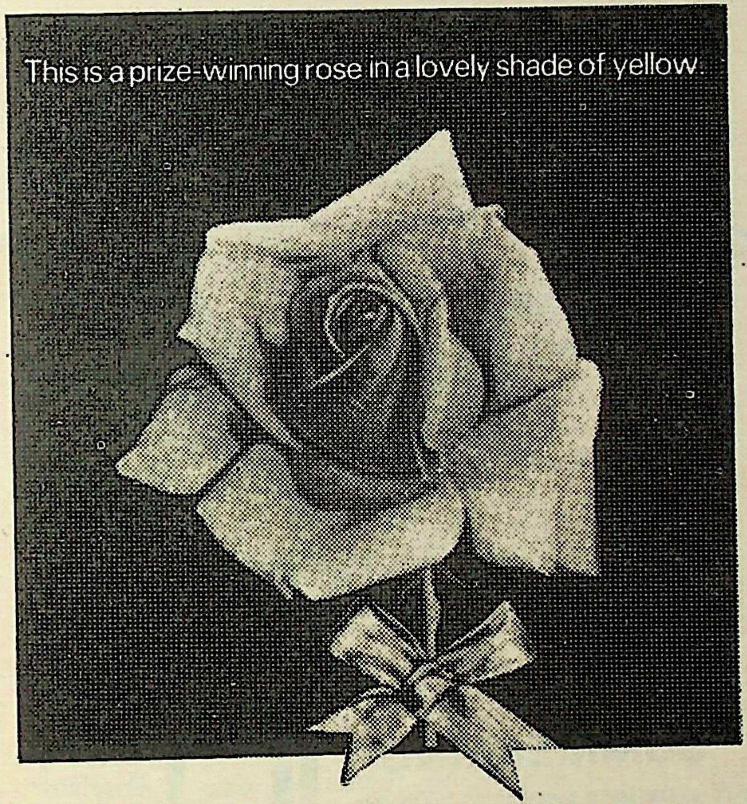

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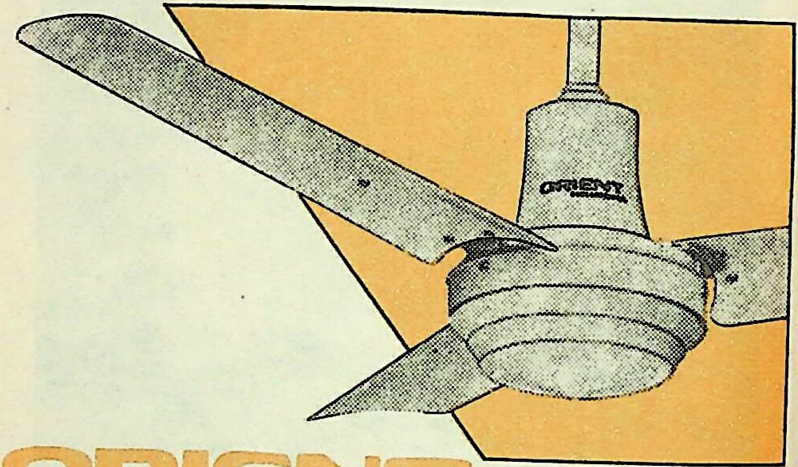

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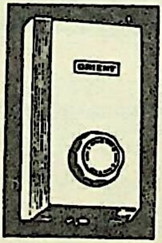

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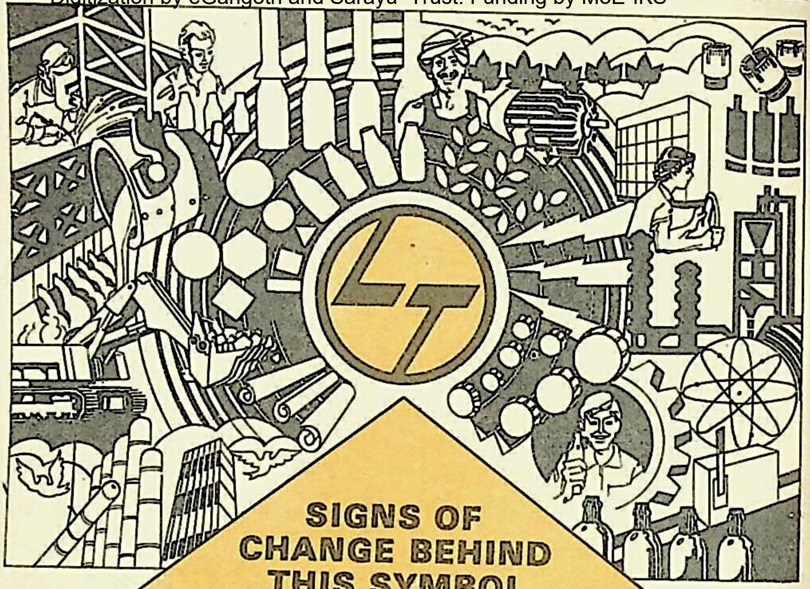

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BHAVAN'S JOURNAL

Vol. 26, No. 12: JANUARY 13, 1980

In this Issue

- **Prayer** 11
- **National Mandate to build up a Strong, United India**
  —S. Ramakrishnan 13
- **Why Divorce?**
  —S. Radhakrishnan 17
- **A Word of Caution About Brahmacharya**
  —Yogi Krishna Prem 18
- **Srimad Bhagavatam-32**
  —Kamala Subramaniam 21
- **All About Ayyappan**
  —K. G. Kurup 25
- **The Good Husband**
  —C. Y. Jesse Chiang 36
- **Accountancy Profession and Its Ethics**
  —Arjun K. S. Aiyer 43
- **Timeless Benediction-12**
  —A. V. Ashok 47
- **Great Artists-46**
  —V. K. Subramanian 53
- **Social Change and the Relevance of Gandhi**
  —V. K. R. V. Rao 58
- **Thought for the Fortnight**
  —Savitribai Khanolkar 69
- **Recalling a Good Deed** 71
- **Notes and News** 73
- **Book Review** 77

FRONT COVER
Dharma Sastha
(See "All About Ayyappan", Page 25)

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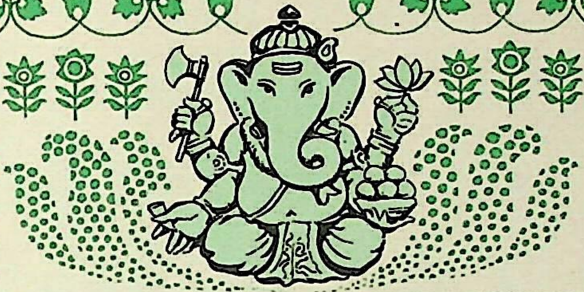

आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from every side

Rigveda I-89-i

PRAYER TO DHARMA SASTHA

अखिल भुवनदीपं भक्तचित्ताब्जसूरम्
    सुरगणपतिसेव्यं तत्त्वमस्यादिलक्ष्यम् ।
हरीहरसुतमीशं तारकब्रह्मरूपम्
    शबरिगिरिनिवासं भावये भूतनाथम् ॥

I invoke Him, the Overlord of all Creation, the Light of all universe, the sun unto the lotus heart of devotees, who is served by the king of the celestial gods, the ultimate aim of 'That Thou Art,' son of Hari and Hara, embodiment of the Supreme Emancipator, residing in the Sabari Hill.

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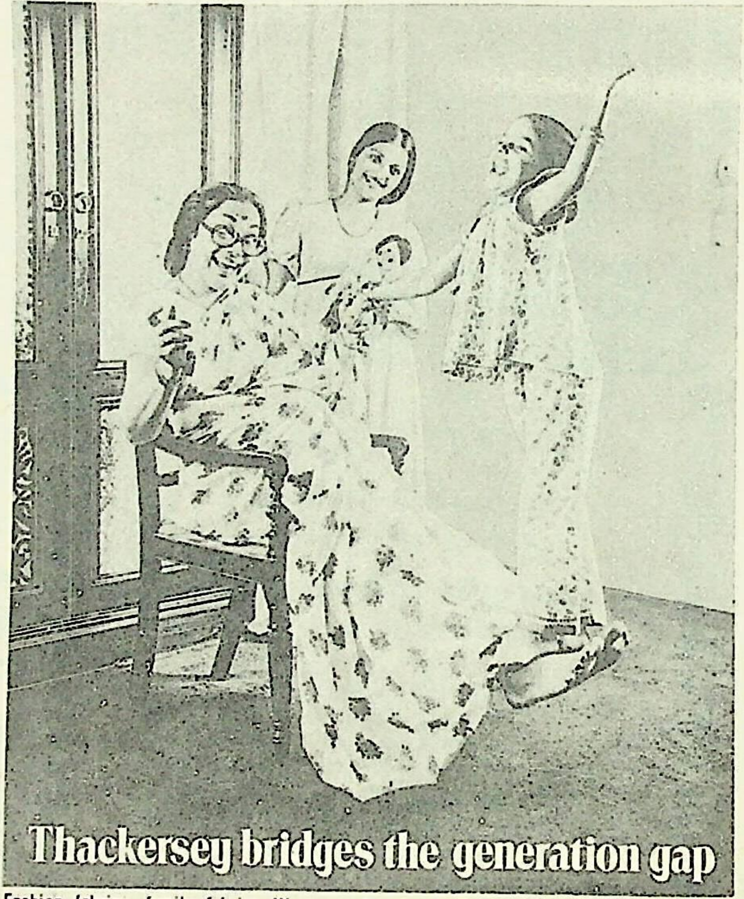
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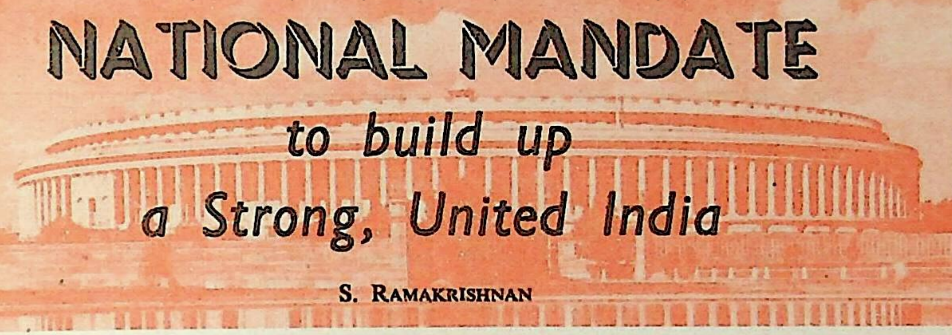


NATIONAL MANDATE to build up a Strong, United India

S. RAMAKRISHNAN

ELECTIONS are the heart-beat of Democracy.

We, the people of India, can take legitimate pride that our democracy has once again demonstrated its inherent vitality. Our vast electorate, though by far a large majority of them not 'educated' in the formal sense of the term, has shown amazing intuitive capacity to make sound overall judgment—that in the process of cleansing and repairs, the stability of the house itself should not be endangered.

Within less than three years, our people have, a second time, effected the smoothest transition of power from one party to another with the ease of peeling a ripe banana.

As in 1977, the Indian masses have confounded the most profound political pundits. This may be because the masses act out of their unfailing intuition, whereas political pollsters and analysts do their cold calculations with their unfeeling intellect.

The collective wisdom of our people has registered in unmistakable terms its wrath at the non-fulfilment of the promises given, the belying of expectations, and the hypocritical disregard of the solemn pledge taken on March 25, 1977 at the sacred Samadhi of Mahatma Gandhi. The citizens of India have unambiguously made known their total disapproval of the dismal record of *ghatakwad,* intrigue, infighting for spoils of office and above all, non-governance. The verdict is the people's punitive action for not measuring up to their expectations, for being let down, for breach of faith, for betrayal.

II

What are the warnings of our history? What does it teach us?

Whenever there had been a weak Centre, riddled with mutual jealousy, intrigue and power-hunt, our freedom and territorial integrity besides internal security, have been in jeopardy.

The people, as though fully aware of this dread-foreboding prospect, have now, with their uncommon common sense, given a massive mandate for a bold and determined leadership, a strong, purposeful and united government, a stable and firm Central Authority.

Yes! The Unseen Hand seems to have acted through myriads of hands in flesh and blood to put an end to political horse-trading and self-seeking duplicity. unbridled indiscipline and lawlessness, spiralling prices and floundering economy, dangerous drift and suicidal political fragmentation.

Linguistic, regional, parochial, sectarian and communal elements have been well-nigh swept into the dustbins, and let us hope, into the dustbins of history.

Selfish dissidents and unprincipled petty pressure groups have been stripped of their nuisance value.

Defectors. by, and large, have been shown their place, too. Now they cannot demand their price and go on changing colours shaming even the chameleon.

The frightening prospects of no party securing an absolute majority, of another faction-ridden, non-performing alliance or coalition Government at the Centre, of a series of mid-term polls, of instability and anarchy on the prowl—all these now stand, mercifully for the nation, averted.

III

A robust democracy needs a strong and responsible Opposition.

Even in the dark days of World War II when England formed an All-Party National Government, it recognised the need and useful role of a constructive Opposition and did not dispense with it.

In 1977, it appeared as if, thanks to the 30 years' labour of several sterling patriots and statesmen like Acharya Kripalani, Dr. Shyama Prasad Mookherjee, Rajaji and Jayaprakashji, such an Opposition had at long last come into being.

In 1977 we began with a sizeable and articulate Opposition with a strength of 25% or so of the Lok Sabha as against the minimum required 10%. The Leader of the Opposition was invested with the rank and privileges of a Cabinet Minister.

Alas! This has proved to be illusory. The pendulum has swung back to 1952 when Free India had its first General Election and we had no recognised Opposition.

Now we have again to begin at the beginning—*Punascha Hari Om*.

A democracy based on universal suffrage, a Government with an overwhelming majority without an effective and responsible Opposition is, as Rajaji put it:

> **"like driving a donkey on whose back you put the whole load in ONE bundle. The two-party system stea-**

dies movement by putting a fairly equal load into each pannier. In the human body, two eyes and two ears enable a person to place the objects seen and heard. A single-party democracy soon loses its sense of proportion. It sees, but cannot place things in perspective or apprehend all sides of a question."

It is the national duty alike of the Ruling Party and the Opposition—howsoever small it be—to rectify this defect.

IV

In the aftermath of the sweeping electoral success, so many delicate and dangerous tangles remain to be unravelled. Several stupendous problems also await to be tackled with vision and vigour: steep rise in prices of essential commodities; deteriorating law and order situation; galloping inflation; mounting indiscipline, unemployment and industrial unrest; rehabilitation of the victims of the recent unprecedented drought; mending of so many ruptured friendships; national reconciliation, emotional integration.

To cap all these crying internal problems. the recent traumatic convulsions in Iran and Afghanistan, the possibility of Pakistan going nuclear as also again getting massive arms aid from America and the continuing unprovoked border firings by Bangladesh have added a new dimension to the defence of our territorial integrity.

V

This colossal task of all-round national reconstruction and safeguarding of our territorial integrity needs inspirational leadership *at all levels*—a leadership selfless enough to spontaneously spur the responsive chords in the hearts of all fellow-citizens, cutting across political ideologies, a leadership dedicated, firm and disciplined enough to instantaneously instil self-discipline in the people, a leadership endowed with the diligence and ability to harness the talents of *all* sections of our people for the common good of Mother India.

The spectacular electoral success carries with it an awesome responsibility to live up to the people's roused and rising expectations.

We cannot tarry. The march to progress and the pace of alleviation of the abysmal poverty of the ill-clad and starving millions of our brethren must quicken.

For success on the economic front, we must allow fresh winds of freedom and opportunities to blow vigorously through our economy, without allowing it to camouflage into clandestine *laissez faire*.

For success on the political and administrative fronts, we must allow, within well-defined limits of law, the norms of an egalitarian system and social justice, freedom for every man and woman to live their own lives in their own way and not have their lives regulated and lived for them by an overweening State.

For all-round success to build up, on enduring foundations, the India of the dreams of the pioneers of our renaissance and the architects of our deliverance from bondage, we must forge a vibrant *National Will* as during our Freedom Struggle under the leadership of Mahatma Gandhi.

VI

We have a glorious record of conducting seven General Elections covering a staggering electorate which has now swelled to 31.60 crores.

So long as free and fair elections are ensured in accordance with the letter and spirit of the provisions enshrined in the Constitution of the Sovereign Democratic Republic of India, nothing will go seriously wrong with the nation.

In 1947, we made history by winning freedom by non-violent means and opting for the democratic way of life.

The advent of Indian Independence was a prelude to the independence of all Asia and Africa. But in most, if not all, other nations of Asia and Africa, where freedom dawned along with or soon after us, democracy has been constricted, almost eclipsed.

Thank God, Indian democracy, despite many shocks and upheavals, has steadily taken deeper and firmer roots. We are today rightly acclaimed as the largest successful democracy in the world.

By not allowing the lamp of liberty to be blown out, by peacefully preventing the derailment of our democracy either by misgovernance or non-governance and by decisively stemming the tide of insecurity and instability, India is again making history, world history.

This is what Sir Anthony Eden, a former Prime Minister of Great Britain, the mother of Parliamentary Democracy, said in 1954, after his second visit to India, about the far-reaching significance of India's democratic experiment:

"Of all the experiments in Governments which have been attempted SINCE THE BEGINNING OF TIME, I believe that the Indian venture into parliamentary Government is the most exciting.

"A vast subcontinent is attempting to apply to its tens and hundreds of millions a system of free democracy which has been slowly evolved over the centuries in this small island of Great Britain.

"It is a brave thing to try to do and IS ALSO BY FAR REMARKABLY SUCCESSFUL. The Indian venture is not a pale imitation of our practice at home, but a magnified and multiplied reproduction on a scale WE HAVE NEVER DREAMT OF. If it succeeds, its influence on Asia is incalculable for good. Whatever the outcome, we must honour those who attempt it." □□□

WHY DIVORCE?

S. Radhakrishnan

MARRIAGE as a form of life means joy as much as suffering. Divorces are due to the false idea that marriage is but a state of bliss, and, when anything interferes with it, it must be ended.

They are not generally due to infidelity and sexual errancy of either partner but to disharmony of temper and different preferences in life.

If we recognise that the institution of marriage is for the purpose of furthering the growth of two individuals through obstacles and delays, we shall take every difficulty as a challenge to further effort.

A perfect marriage represents the highest achievements of our purpose. It demands that we cling to each other in spite of mutual misunderstanding, wild moods and impulses, idiosyncrasies and unlikenesses, nay, I would add, in spite of mutual sins.

Weak and undeveloped souls who assume that health and happiness are the end of human existence and not the inner growth and perfection resort to divorce. Developed souls even when deeply wounded accept sorrow as something that strengthens while sordidness does not. Women have shown more forbearance than men.

The modern emphasis is wrong in its exaltation of the ecstasy of flesh. Actions which proceed directly from the springs of emotion without passing through the discipline of reason is a return to the beginning—the animal and brute.

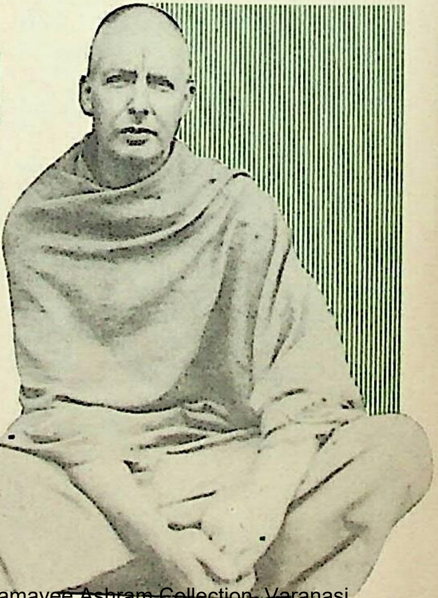
Passion should not usurp the seat of control which belongs to reason. Marriages are not to be entered into, lightly and carelessly with false deals of their nature and aim.

In a perfect marriage, the sexual act becomes sacramental, the outward sign of an inward grace. True love requires for its maintenance the presence of an over-arching end, the pursuit of a common ideal to the realization of which the lovers dedicate themselves. Husband and wife *accept each other and evolve out of their given unlikeness a beautiful whole*.

They have to make a joint effort to develop a true relationship and must be willing to meet the difficulties that arise in the course. If they are to succeed in the task, they must exercise patience and restraint, forbearance and charity, and be always vigilent. □□□

A Word of Caution About Brahmacharya

YOGI KRISHNA PREM



BRAHMACHARYA must not be confused with mere ascetic celibacy. It is the control of the sex-impulses that is meant and not their mere inhibition, a control that will take varying forms under differing circumstances.

There is no merit in the sexlessness of the eunuch, whether his castration be a physical or a mental one, and Hindu tradition is right in affirming that the householder whose sex-life is controlled is as truly a Brahmachari as the ascetic who observes the vow of total sex abstinence.

In any case it must be borne in mind that the inner world of sex phantasy is as important as the outer one of procreation. Without control of sex, in both its inner and its outer manifestations, it is safer to play with dynamite than to practise the yoga of meditation.

A neurotic celibacy with the so-called unconscious mind full of thwarted sex, issuing in a welter of more or less disguised phantasy, is the very worst condition to be in for one who seeks the inner life.

Such a condition may, like extreme bodily weakness, give rise to strange experiences and visions, but it will quite effectually prevent any real treading of the Path. Sex will be transcended; it cannot be suppressed—with impunity.

It is important to note that a mere renunciation of sex by the conscious mind and will is not enough. Many would be *sannyasis* in India, and I suppose some people in the West, having heard or read of the virtues of Brahmacharya screw up their wills to a renunciation of all sex.

Ronald Nixon was a dashing young pilot of the British Royal Air Force whose fighter planes dared the death-dealing German war planes during the first World War. A miraculous incident during an encounter with the enemy planes brought Nixon to India where he turned out to be an excellent lecturer in English at the Lucknow University.

But the higher call came to him ultimately, and with the bulldog tenacity of the British he fought and won over his lower passions to flower forth into Yogi Krishnaprem.

Such was his greatness that Ramana Maharshi is said to have described him as "a rare combination of Bhakta aud Jnani."

The inevitable result is that the unsatisfied sex-desires are repressed into what psychologists term "the unconscious." From the point of view here adopted the term "unconscious" is a misnomer, for nothing exists that is not supported by and floating in the consciousness. What is really meant is that the mind-consciousness ceases to pay attention to them.

However we may phrase it, the fact remains that these desires, with the psychic energy that is locked up in them, prevent all peace of mind, and, if denied attention, manifest as disturbing dreams and in other ways, such as *bad temper*.

The only remedy is to bring them once more into the focus of attention; but in such cases—namely, where sex-desires have been repressed—this is usually impracticable, since to do so involves tormenting the mind with thoughts of having fallen from the Path or with division in the will.

A mind at peace with itself and a unified will are absolute essentials on the Path. The disciple should therefore be content to grow harmoniously as a flower grows, and not try to force his development by renunciations which spring from the will alone and not from the whole being. The sex-desires must be de-energised by withdrawal and not pushed away by mere will. Only when they are drained of their energy is it safe to "renounce" them and then, indeed, renunciation is no longer needed.

The above should not be interpreted as urging a free yielding to sex-desire. That too is fatal for the Path. As always, it is the Middle Path which is to be followed. What is meant is that the desires should be kept in the field of attention, there to be dealt with by detachment of the Self from them and consequent de-energising of them. To push them out of sight into one of the lumber-rooms of the mind is not to deal with them at all. One of the absolute essentials of the Path is that the disciple should face fearlessly whatever is in him, no matter how much his higher nature resents its presence. Self-ignorance and self-deceit are absolutely fatal.

—*Yoga of the Bhagavad Gita*

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SRIMAD BHAGAVATAM-32

KAMALA SUBRAMANIAM

61. BHARATA, THE DEER

BHARATA was born again. Since his thoughts were fixed on the deer and since with his last breath he was calling out to the deer silently he was born as a deer. But he was fortunate in one thing. He had the privilege of remembering his previous birth. Overcome with self pity he told himself: "What a pitiable state is mine now! I had abandoned all kinds of attachments. I had made the forest my home and my mind was ever lost in thoughts of the Lord and in remembering the many stories about Him. There was place in my heart for Narayana and nothing else could find a place there. My mind was firmly fixed on His lotus feet. And into that calm lake came a disturbing factor: the affection I developed for the deer. So powerful was it that it made me forget everything else: even my Lord Narayana. I had strayed far away from the path I had been following. As a result of that I have been born as a deer instead of reaching the Brahmi state. Such is the power of affection and attachment to worldly things. I must try and exhaust this birth by associating myself with people whose thoughts dwell on Him.

My mind will once again become attuned to the higher sphere. By thinking on Him, by listening to His praises, by listening to conversations and talks about His glory I will be rid of this *janma* and I will become free of this earthly bondage."

In the form of a deer Bharata travelled towards Shalagrama which was the spot where rishis congregated. Staying there, living on the grass growing in the *ashrama* and drinking the waters of the river flowing there Bharata spent his life painfully, waiting for death which would relieve him. Finally he died and was granted freedom from the form of a deer, a mere animal.

62

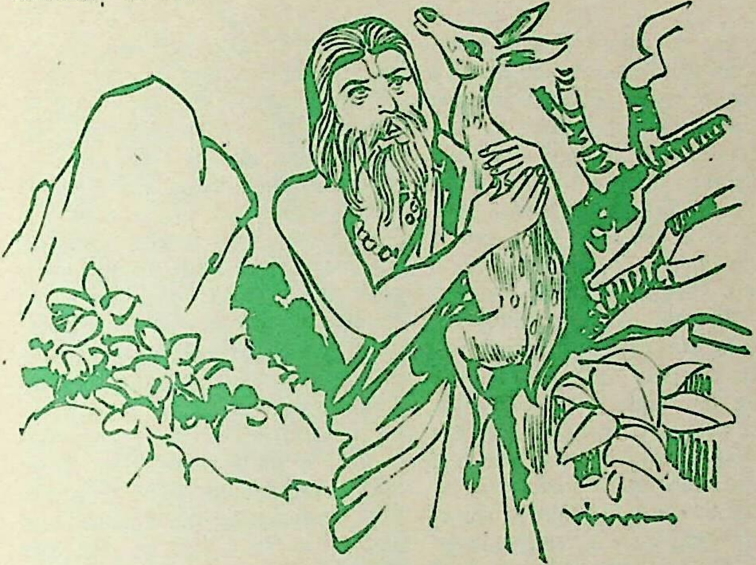
JADA BHARATA

There was a Brahmin belonging to the Angirasa clan. He was a very good man. He had followed the rules of conduct set down for a Brahmin. He had nine sons by his first wife and his second wife bore him a son and a daughter. The son of the second wife was none other than Bharata who had to be born again.

Bharata had been the son of Rishabha, and incarnation of Lord Narayana and so Narayana had Himself taught his son all the *dharma* to be followed by a *mumukshu*: one who aches for freedom from bondage. Bharata had been initiated into the *Atma Vidya* and he had almost achieved it. But then, because of the *Prarabdha Karma* which he had to exhaust, he had to be born as a deer and after that, one more *janma* was needed to grant him freedom. Relentless is fate and the path to salvation is not easy. It has been said that yogis are born in the homes of good men and Bharata was born in the home of a good Brahmin.

Because of the disgust he felt with himself as a result of his fall from grace in his previous *janma*, Bharata did not want to form any new attachment with anyone. And in his family he was found to hold himself aloof from others. He was a difficult child as far as his father was concerned. The poor man tried his best to initiate his son into the mystery of the Gayatri, the mystic *Mantra*. And though he spent several months in his attempt he was not able to get any response from his son. Bharata would deliberately mispronounce the words and recite them out of tune. He refused to learn anything: and gradually he managed to produce the impression that he was a deaf-mute. People called him a fool, an imbecile. But he was not in the least affected by what people said.

He remembered his previous births and he was bent on only one thing: freedom from this earthly bondage: and so, like



rain falling on the back of a buffalo, the comments of the men of the world did not affect him in the least nor did it affect his general behaviour. His father was drowned in the performance of worldly duties and worldly affections: and he was very unhappy that he could not make a good Brahmin of his son. In course of time he died. His wife left her son and daughter in the care of step-sons and their mother. She followed her husband on the funeral pyre.

Once their father was dead, the brothers of Bharata felt that they did not have to do much for Bharata. They felt that they did not have any responsibility as far as Bharata was concerned. They lost no time in ill-treating their step-brother. Bharata would never protest and that made them happy. They would make him labour in the fields like any ordinary workman and they insulted his birth as a Brahmin. But Bharata did not mind it at all. He would work till sunset and would be satisfied with whatever food the brothers gave him. Sometimes it would be old musty flour and sometimes he would get only the husk from the grains. They all tasted the same to Bharata and he spent his hours thinking of the Lord and doing menial work for his brothers.

There was a robber chieftain who did not have any children. He was told that offering a human being as a sacrifice to the goddess Kali would get him a son. He therefore sent his servants in all directions to bring a human being fit enough for the sacrifice. They searched in vain all through the day and they saw that night had set in. They were wandering around. Suddenly at a distance they saw a human being, standing on a mound. Standing on a raised spot Bharata was guarding the fields to prevent their being destroyed by deer and wild hogs during the night. The servants of the robber chieftain drew near and looked at Bharata. He had always been mindful of the comforts of the body. Rain or shine, cold or heat were all the same to him. He had not even covered his body properly. As he was used to lying on the ground or anywhere his body was covered with dust and grime. His hair was all dirty and matted. He was like a precious stone covered with clay. His sacred thread was black and dull.

Life in the open and the hardihood he had undergone all these years had made the body of Bharata strong and powerful. Looking at him the servants of the robber king thought that he was the perfect victim. His body, though dirty, was without a single blemish or wound or even a scratch. They lost no time in making up their minds. They tied him up with ropes and carried him away with them. They were rather surprised at his unresisting attitude when they tied him up. They took him to the temple. He was bathed in holy water and he was dressed in the clothes meant for a sacrificial victim.

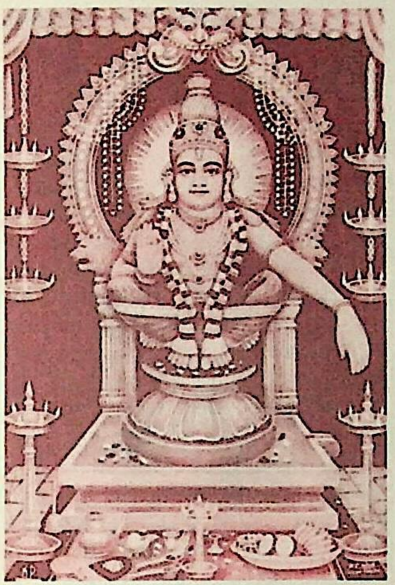
They smeared sandal paste all over his body and his forehead bore the mark of the red Sindhura. They made him partake of a big meal and then placed him before the altar of the goddess. There was wild music and beating of drums.

All the while Bharata sat silent and unaffected. The priest then pronounced the incantations and lifted his sword to kill the Brahmin.

The goddess could not bear the glow emanating from the Brahmin sitting there ready to be killed. His *Brahmic* glory was burning her and she came out, unable to bear it. She saw that a great crime was about to be committed. A poor unresisting Brahmin was to be killed by a group of robbers, bloodthirsty villains every one of them. And the crime was ascribed to her. She was followed by a group of servants from the heavens. She stood there watching while they fell on the miscreants, killed all of them and drank their fill of their blood.

Tht goddess disappeared after blessing the Brahmin and he too went on his way.

(To be Continued)



ALL ABOUT AYYAPPAN

K. G. KURUP

The celebrated Makara Vilakku festival at Sabarimala temple in Kerala falls this year on January 14.

Here we present a very comprehensive article on Dharma Sastha who is drawing an ever-increasing number of devotees to his abode year after year.

SABARIGIRI, popularly known as Sabarimala, is one of the foremost pilgrimage centres of the South. It is situated among dense forests at an altitude of 6000 feet above sea level in the lap of the mighty Western Ghats. Millions worship in the holy shrine at Sabari, the abode of Lord Ayyappa, otherwise known as Dharma Sasta. It is a place where one gets exhilarating experiences—mental, physical and spiritual. Therefore one who visits Sabari once would feel like visiting the place again and again.

The customs and disciplines prescribed in connection with the pilgrimage to Sabari are full of philosophical import and are considered to be the means for attaining the ultimate goal—Self-realisation.

Centuries ago, Kerala was the meeting place of many world religions. Buddhists and Jains were the first to work among the Hindu factions of Kerala. They, especially the Buddhists, had tremendous success. In fact the spread of Buddhism—described as a "rebel child of Hinduism" by Swami Vivekananda—in South India and Ceylon was itself through Kerala. The nerve-centre of Buddhist activities in the South at that time was Sreemoolavasa. It was a big cultural and religious establishment of the Buddhists situated in the coastal area of Alleppey District in South Kerala. This place was later washed away by the sea. A very beautiful, but partly damaged black stone image of Lord Buddha, believed to be the main one in the shrine of Sreemoolavasa is still found in "Karumadi", a suburban village near the location of Sreemoolavasa. Many more Buddha images are seen scattered around near the coastal strip of Alleppey District.

Jainism was in prominence in Kerala during the Tamil Sangha age (4th to 7th century A. D.). Royal patronage was showered on Jain monks and on their religious institutions and there are ample evidences of this in the history of Kerala. The celebrated poet Ilongo Adigal of the Sangha period, who was a scion of the Kerala Royalty, was himself a Jain monk.

The spread of Christianity also was spectacular in Kerala and is said to have started with the visit of St. Thomas, the Apostle in 42 A.D., at Cranganore, the then capital of the region.

The advent of Islam in Kerala was in the seventh century A. D. i.e. in the contemporary period of the prophet. It is said the Mosque at Cranganore is the first mosque that was built in India.

The arrival of Jews with the intention of settling in Kerala was due to the quarrels between Romans and Jews and the subsequent defeat of the latter. The fugitives found Cranganore, the then capital of Kerala, a place of safety and settled there before migrating to the nearby places down the centuries. Their settlement at Cochin and the famous synagogue there near the ancient palace of the Maharajas of Cochin and the temple of the Family Deity of the Maharajas are still seen.

Although Kerala accorded warm welcome to all new religions in her soil their arrival created a hard time for the survival of Hinduism. Followers of the ancient religion were mainly of Saivili Sect in Sangha Age and also of Vaishnavites in the later centuries due to the continued arrivals of the latter in large groups from Karnataka and further North for settling in Kerala. *However, as the Hindu community was prepared to absorb whatever was good and virtuous in other religions, their approach to others, especially to Buddhists and Jains, was most cordial.*

Hinduism prevalent in Kerala before the advent of Buddhism and Jainism was a little different from its present day form. As in other parts of the country, Hindus of Kerala also did not consider the teachings of the Buddha and Mahavira as unpalatable to them. In due course they not only adopted them into their own way of life, but finally it so happened that these new religions were merged within the vast folds of Hinduism. The Vaishnava sect of the Hindus started even to regard Buddha as an incarnation of Maha Vishnu. *Caste differences and untouchability were absent among the Hindus of Sangha period of Kerala, probably due to the influence of Buddhism.*

By the ninth century the victorious march of the revitalised Hinduism started from South, Kaladi in Kerala in the form of Sri Sankara, the great Acharya of Advaita philosophy, and spread to the North and through the length and breadth of the country. The echo of the reestablishment of Hindu Dharma reverberated in Kerala also. There were many giants of Hindu philosophy in this age in Kerala. The name of Sree Kulasekhara Perumal (emperor) who ruled over this region at that time ranks first. The great perumal who later became an Alwar (Vaishnava saint) is still revered as a divine personality. This was a glorious period in the history of Kerala.

The age-old quarrels between the Vaishnava and Saiva sects of the Hindu community had a permanent halt by this time. One reason for the stoppage of the rows was the coming into prominence of the worship of the commonly accepted deity, Lord Dharma Sastha. His abodes were the abandoned Buddhist shrines which were transformed into Hindu temples by this time.

Thus Sabari, the most important among them, became the main abode of the deity and this is the version of the historians about the origin of Sabarigiri.

But Sabarigiri was famous as a divine place and as a centre of spiritual activities even before the dawn of Buddhism. It was known as a holy place where great rishis performed penance and attained Moksha even before the time of epic Ramayana. Sri Rama and Lakshmana who were treading through the forests in search of Sita, visited the woman saint Sabari who was a

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disciple of the Rishis of yore, in her Ashrama and that event is mentioned in the great epic. Sabari derived its name from this woman saint. Sabaripeetha, the profound site of the Ashrama of Sabari, is still considered with respect by Sabari pilgrims. Here the holy River Pampa flows with its crystal clear ice-cold water glittering in the sun rays peeping through the tall peaks of Sahyadri, where Sri Rama's footprints were imprinted at the hermitage of Sabari. Thus it was a holy place even in the hoary past. It will be only proper to quote from *Ramayana* to get Valmiki's impression about this region. Rama says: "Behold! O Lakshmana, the enchanting River Pampa of crystal clear waters radiant with the hues of different kinds of flowers like lotus and greeneries of the deep forest around!

"Don't you feel O! Lakshmana, this meadow like a multi-coloured carpet with all kinds of flowers spread over by the different forest trees grown taller than the hills on which they grow. This cool breeze is surely from nearby sandalwood forest as revealed by its scent, and is it not capable of wiping out the sweat and weariness altogether?"

After many thousand years after the time of Valmiki, the region of Pampa still remains unchanged. The forest here is very thick and infested with wild animals like elephants, tigers, leopards, bears and bisons. Enveloped in this awe-inspiring forest, in the shadowy slopes of a huge mountain, there is the serene and tranquil spot of Sabari's hermitage. In the opposite side of River Pampa there stands another mighty mountain, Rishyamooka, the one-time fortress of Sugreeva, the monkey king of *Ramayana* fame.

On the bank of River Pampa there is a place known as Ramapada, meaning Rama's foot where on the rock surface a foot mark, believed to be of Sri Rama, can be seen. The Sabari pilgrims do not miss to worship Rama's footprint here. In a nearby place, almost resembling a calm pond, is the Lake Maathanga connected with the name of Rishi Mathanga, also of Puranic aura.

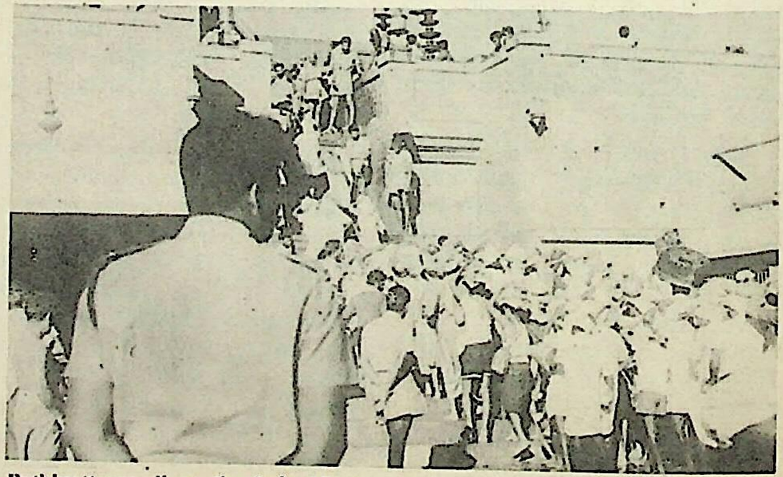
Right from River Pampa begins the Poonkavana, the flowery forest, of Lord Ayyappa which is as holy as Vrindavana and as majestic as Nandanavana for the Sabari pilgrims. The importance of River Pampa in the course of pilgrimage to Sabari is comparable only with Ganga in Kumbhamela. Pampa is the meeting place of two important routes to Sabari. Here the River Pampa along with her tributaries together form a Triveni, confluence of three rivers. Bathing in the nectarine "teertha" (holy water) of the Triveni is an exhilarating experience beyond words.

Sabari pilgrims spend at least a day at Pampa performing Bhajans (prayer songs) in praise of Lord Ayyappa. Conducting *pampa sadya* (feast) and illuminating the holy river with innumerable oil lamps mounted on floats made up of forest twigs are some of the ceremonies done at Pampa. The pilgrims also perform the ceremony of offering oblations for their manes in the holy river at the dawn of Makarasankrama day. The Makarasankrama, the first day of the brighter half of the year is the principal day of the season at Sabari. It is at the dusk of this day the celestial bright is viewed every year at Sabari in the eastern horizon above the temple. This is the holy "Makara Jyothi". This year "Makara Jyothi" falls on January 14.

Puranas, Ballads and Legends

Legendarily Dharma Sastha was born out of the divine union of Lord Vishnu and Lord Siva to destroy the demon Mahishi.

Devas with the help of Asuras churned the Ocean of Milk for obtaining "Amruta" (Divine Nectar). But Asuras snatched away the pot of Nectar when it emerged. Vishnu to whom the Devas appealed, restored the Nectar to Devas by enchanting the Asuras in the form of a



Pathinettampadi or the holy 18 steps, unique to this forest shrine, can be trodden only by those observing 41-day austerities, abstaining from meat, drink and sex and carrying the Irumudi or holy bundle containing the offerings on head.

Mohini, the enchantress. Afterwards Lord Siva was charmed by the Mohini form of Lord Vishnu, and thus was born Harihara Putra (son of Vishnu and Siva), says the legend. The purpose of the Lord's descent was to destroy the evil and to re-establish Dharma and hence He came to be known as Dharma Sastha.

In the ballads and *bhajans* (songs in praise of God) common in Kerala it is described that the Lord incarnated in human form as Ayyappa in the Kingdom of Pandalam (in South Kerala) which constituted Sabarigiri and the surrounding areas as its territory.

One day centuries ago, a king of Pandalam went for hunting in the forest. There, on the bank of River Pampa, he saw an extremely beautiful male child beneath a tree. The king who had no issues of his own. thinking it as a God-given son to him, took it to the queen in the palace and the royal couple brought up the child as their own son. The boy had a blue diamond adorning his neck and so he was named "Manikanta." To the delight of all, he came to be known as Ayyappa. Ayyappa was so intelligent that he could master all that was expected of a prince in a very short time. In fact the royal preceptors were astonished to see a *Sarvajna* in the boy.

By this time the king became the father of a son by his own

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queen. But his affection towards Ayyappa remained boundless. So he planned to instal young Ayyappa as heir-apparent. The queen wanted her own son to become the future king and for achieving that objective, she tried in several ways to eliminate Ayyappa. But all her plans failed. At last she hatched a plan with the help of some vile ministers.

The queen pretended to be sick. The royal physician, as pre-planned, prescribed a medicine to be administered in the milk of a tigress. And who would milk a tigress? The king became helpless and sad. Ayyappa promised to get the milk. Immediately he set out for the forest all by himself. That was what the queen and her co-conspirators wanted as they were sure that the boy would be killed in the forest by tigers.

But what happened was a different thing. On the next day, Ayyappa crossed the palace gate riding on a fierce tigress which was accompanied by its young cubs and followed by all tigers in the forest. It was a dreadful sight. People fled for their lives. The queen and the vile ministers were the most frightened. They were sure that their wrongs were going to be revealed and that they were going to be punished, as it became clear to them that Ayyappa was none other than God Himself, who punishes the wicked and protects the virtuous. They had no alternative other than to beg pardon before Him. On their prayer, the Lord made the tigers disappear. He revealed that He was Lord Dharma Sastha, the eternal protector of Dharma. He was quite pleased with the king, and the queen and her ministers were pardoned. He blessed the king and was ready to grant boons to him. The king instead of asking for material riches, sought *Brahma Vidya* (Divine knowledge) from the Lord. Thereupon the Lord preached to the king the Supreme Knowledge as described in Vedas and Upanishads. The knowledge thus imparted to the king by Lord Ayyappa is called *Ayyappa Geeta*.

The king prayed to the Lord to bless him and his subjects by the Lord's permanent presence in his kingdom. The Lord agreed to this and assured the king that He would be permanently present at the Holy Sabarigiri. Thus Sabari became the abode of Lord Ayyappa.

The above story is rendered with slight changes in different ballads. In Ayyappa Bhajans of Tamilnadu, it is stated that the Lord had his human life in Pandyan Kingdom. But as Pandalam Kings were the descendants of Pandyan Dynasty that difference is insignificant. Again in some ballads of Kerala, the annihilation of Demoness Mahishi was done while Ayyappa was going to fetch the milk of the tigress. When He reached the forest, Indra, the Lord of Heavens. with all the sages is said to have petitioned to Him about Mahishi's misdeeds. Pleased with Indra's prayer the Lord ascended to the Heaven and destroyed the Demoness and restored the Heavenly throne to Indra. Then a grateful Indra along with the Devas changed themselves into the forms of tigers, and Lord Ayyappa was mounted on the tigress that was Indra Himself.

There is a difference with regard to the last part of the story also in different ballads. In some ballads it is stated that Lord after dispersing the tigers took leave of the king without disclosing His identity and retired to forests for performing penance. It was sage Agasthya who came to the king and apprised him of Ayyappa Avatar (incarnation) at that time. According to the great sage's advice and direction, the temple ot Sabari was constructed and all the customs and disciplines in respect of Sabari pilgrimage were introduced.

Ayyappa Cult

In the story of Demoness Mahishi there are many hidden meanings, as is the case with all stories narrated in *puranas* and Dharma Sastha's promise of redemption was applicable to this Kali Yuga. Therefore people started worshipping Ayyappa as "Kaliyuga Varada", (Protector of Dharma in the Age of Kali) and Ayyappa cult thus came into existence.

Ayyappa is described as a war God in ballads and legends. And as the commonly accepted deity for both Saivites and Vaishnavites, He became the popular deity of Keralites who were once a martial community. The observance of caste differences and untouchability were absent in Sabari even in the olden days.

In fact, the practice of equality among the pilgrims is a must for the performance of Sabari pilgrimage. In ballads and legends, it is stated that when Lord Ayyappa had his human Avatar He had a Muslim by name "Vavar," and "Karuppan" and "Kadutha" who were from lower castes as His attendants. These attendants of the Lord have shrines attached to Sabari Temple. Even the caste Hindu pilgrims have to worship these attendants of the Lord of Sabari for obtaining His blessings.

Some historians are of the opinion that the absence of caste in Sabari is due to its past nature as a Buddhist shrine. They even point out that Sastha is another name of Lord Buddha, and Dharma as the prefix to the Lord's name reminds the Buddhists' "Dharma." They attribute the origin of the chanting of "Saranam" by Sabari pilgrims to the "Saranathraya" of the Buddhists. The idol of the Lord of Sabari is in "Veerapadmasana" pose which is not at all common with other Hindu Deities and therefore it is argued that it resembles the Buddha images of different poses. Due to several other reasons also, it is said that Ayyappa cult is a Hindu form of worshipping Lord Buddha.

The Sabari pilgrim is known everywhere as Ayyappan. As it is the Lord's name itself the implication is that the worshipper and the worshipped are one and the same and the only thing Real is Ayyappan. Again, the pilgrim is called "Swami" which also means the Lord of Sabari Himself. The word Swami literally means "Master" which also implies a term philosophical in meaning for one who has become the master of his own senses. One who looks inward to know his own Self after becoming the master of his own senses only will be able to realise the ultimate Truth.

At Sabari the Lord is worshipped as Tarakabrahma or the supreme being. There He is in the form of Supreme Teacher as He is the bestower of all knowledge. He is in Veerapadmasana pose, showing Jnana Mudra (the symbol of knowledge) which is peculiar only to the form of the Lord of Sabari. *Sarvajna* and *Satguru* (Divine preceptor) are His synonyms. The main entrance to Sabari Temple denotes this aspect of the Lord. It is called the Holy 18 steps. As the name signifies, it has 18 steps which represent *Ashtadasa Vidya* or the 18 branches of knowledge. The Lord is worshipped in all the 18 steps.

Just for showing the applicability of Advaitas with regard to Sabari, a few things have been cited. Advaita teaching was a necessity of the period. Therefore establishing a unique temple dedicated towards the practice of that school of philosophy was appropriate for that period. It is true that the influence of Buddhism is visible with regard to certain customs connected with Sabari. It may be due to certain similarities between the philosophies of Sri Buddha and Sri Sankara that the latter was called "Prachchanna Bauddha" (The Buddha in disguise) by His opponents.

The influence of not only Buddhism; but also of other religions also is clearly visible in some Sabari customs. In fact, it is very easy to observe a certain attempt towards the creation of tolerance or intimate relation with other religions and elimination of social inequalities among different Hindu castes at Sabari. □□□

The good husband is a thankful man

THE GOOD HUSBAND

C. Y. JESSE CHIANG

THE word husband has several meanings. It denotes a tiller of the soil, a farmer, or a manager of economic affairs. It also means a director, a rector, and, more commonly, the head of a family. And husbandry is a word for agriculture, farming, or frugality.

For thousands of years man was primarily a tiller of the soil and was very close to nature. He worked hard on land and lived frugally. The name husband was then equivalent to a provider, or the supporter of a family. But, of course, the most common definition of husband today is "a man who has a wife."

In this brief essay, attention is primarily centred on a husband's relations with his wife.

No man is a husband, no matter how rich, how powerful and intelligent he may be, unless he has a wife. The status of a husband depends not upon a man himself but on a woman.

It is, of course, equally true that no woman is a wife unless she has a husband. Separately, a man is only a man and a woman only a woman, but when a man and a woman are united in marriage, they are husband and wife.

A man is then more than a man, he is also a husband, and a woman more than a woman, she is also a wife. The man by granting a new status to the woman himself gains a new status in return. The same is true with the woman. Here the interdependence of husband and wife is beautifully self-evident. The Bible refers one spouse to another as the "bone of my bones and the flesh of my flesh."

And there is no relationship

between human beings which is more tender, more kind and loving, more intimate and delicate, more touching, more beautiful, more sublime, more heavenly and earthly, more spiritual and physical, more indescribable and more unspeakable than the divinely ordained relationship between husband and wife. Matrimony is therefore called holy. The gratitude of the married should be everlasting.

A good husband is, first of all, a good provider. He is a responsible, honest, and diligent worker, whatever may be his chosen profession. He realizes it is his avowed sacred duty to provide his wife and children with food, clothing and shelter and a decent life for all the family. He will never forget the promises he made on his wedding day. He is frugal in his own expenditure but generous on his wife's. But he neither wants his wife nor himself to waste anything. Himself he has no wasteful hobbies of any kind. He spends neither time nor money on frivolous or meaningless activities.

He is a faithful husband. His love for his wife is deep and abiding but without ostentation. He loves her with all the love that a man's heart can hold and give. Yet, there is still much room in his heart for the love of humanity but there is none whatsoever for another woman. All other women are dear sisters to him, just as all men are his brothers, but there is only one woman like his wife, for whom his loyalty and devotion are inseparable and indivisible. His love for her is sublimely unique for it is an integration of affection and compassion. To him, she is both sister and woman, and to him she is a fellow human being and a part of himself all in one.

The good husband is kind and thoughtful. His love would be unworthy and unreal were he not kind to his wife in his daily life and thoughtful in his daily deeds. Remembering her birthdays or their wedding anniversaries is only a partial reflection of his love for her.

Whatever may be the duration of their marriage, he always treats her with tenderness and respect. It is in his nature to take into consideration her wishes and views on matters that she has an interest or a concern in.

Even though household management is primarily a woman's domain, he is ever ready, willingly and cheerfully, to lend a hand whenever she needs one; he never takes things for granted, but believes in mutual consideration, mutual help, and harmonious team work. He is most appreciative of the time, effort and planning his wife puts into the house. Besides being helpful, he is also thankful.

HAVE YOU SEEN GOD?

To a question, "Have you seen God?" Ramana Maharshi answered laughing, "If any one had appeared to me and said, 'I am Siva' or 'I am Rama' or 'I am Krishna', I could know I had seen such a one. But no one appeared to me, telling me who he was."

The answer was in accordance with the questioner's ignorance. God, who is the real Self, is formless and cannot be seen as an object.

He will never slight the work of his wife nor will he praise his wife insincerely or casually. He will not thoughtlessly leave his wife at home and go out to have a good time for himself. There must be a good reason whenever he leaves home for a brief or a relatively extended period. He always wants to come home early.

He avoids the not too uncommon attitude of some husbands who take things for granted and slight their faithful wives with hardly a thought. He knows that nothing is more important for the happiness and harmony of the family than thoughtfulness and mutual consideration for one another in the daily contact between husband and wife.

Often serious displeasure springs from little things. Often, too, great joy begins with little things. Kindness of heart cannot be over-emphasized. It is unkind to cast angry looks or utter hurtful remarks.

The good husband knows that true love is inseparable from tenderness and respect, and that intimacy is not to be identified with contempt or negligence, and that a man's good words and good deeds are only meaningful when they truly reflect a kind heart and a loving soul. The good husband is a kind and thoughtful man.

The good husband is also good to his parents and to the parents of his beloved wife, for he regards her parents as his own. He shares the rearing of the children with his wife and believes that love without discipline is indulgence, and discipline without love is harshness. Children must be treated with kindness and firmness, and be taught at an early age good manners and good conduct and the eternal values of a truly good life as they grow older.

The good husband understands the infinite purpose in marriage and family within and without. What has been so far said is all within the family, and a few words must now be said in regard to what is above and beyond the family.

Husband and wife are members of a family which perpetuates the human race and is, therefore, an inseparable and integral part of the entirety of mankind. and as such its responsibility to humanity is inscribed on the wall, prescribed by the law of nature, and ordained by God. Humanity includes all human beings near and afar. A good husband's love for his family by no means detracts from his compassion for his fellow-men. These are not mutually exclusive but are, indeed, truly complementary. Hence husband and wife work diligently together as a team for the good of humanity, for the brotherhood of men and for the peace of the world.

And, finally, the good husband is a thankful man. He offers prayers of thanks every day of his life. For him, there are 365 thanksgiving days in a year. What an infinite blessing it is to be a husband! The joy and comfort of a husband are beyond description! His wife is a priceless gift from God. Knowing he does not, and never will, deserve her, he is all the more thankful. His wife is his companion, his partner, his counsellor, his comforter, his loving nurse, his ageless lover, his only and only sweetest and loveliest mistress, his heavenly hostess, his divine gift, bone of his bones and flesh of his flesh, his own, his very own! His thankfulness overflows like the cup which runneth over.

—*Amen*

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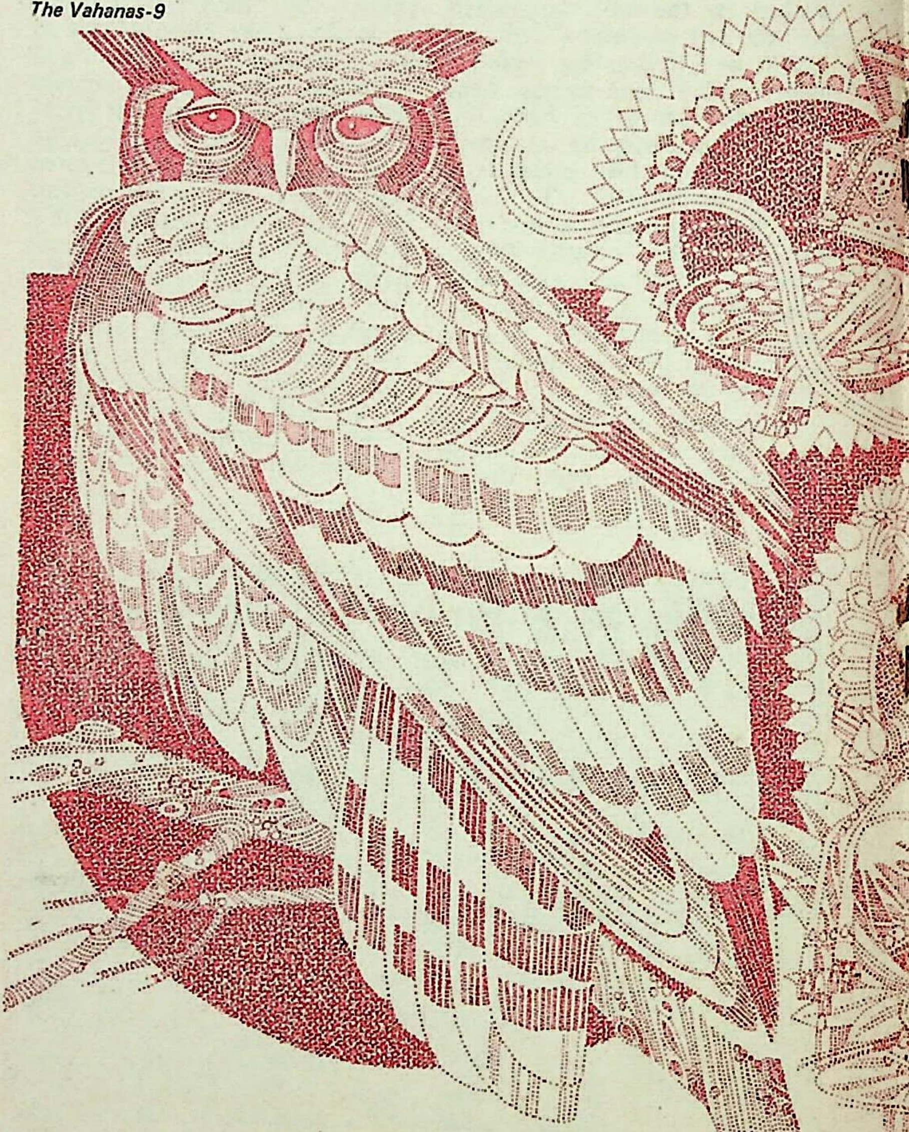
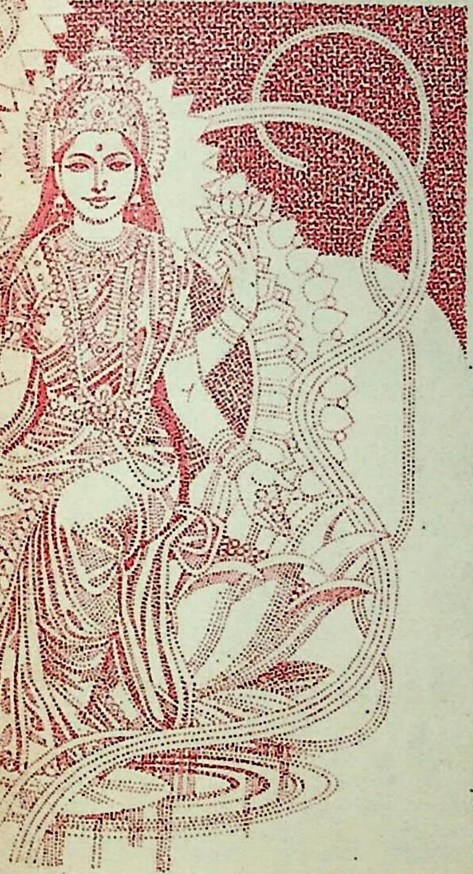


ULUKA the mysterious vehicle of Goddess Lakshmi

"O clever Uluka, penetrator of darkness! Lead us safely through the dark alleys of greed and sin, so that we may not be blinded by the dazzling splendour of Goddess Lakshmi, whom you carry."



Uluka is a lesser-known vehicle of Lakshmi, the consort of Lord Vishnu. Also called Pechaka, the owl is worshipped in Bengal during Lakshmi Pooja.

In Hindu, Greek and Roman mythology, the owl symbolises wisdom and intelligence because of its ability to presage events. But it has also come to be looked upon as a bird of ill omen, a symbol of darkness and disgrace.

Lakshmi, the goddess of wealth, is attributed with three different qualities. In her enlightened aspect, Satvaguna, she is manifest as charity and accompanies Vishnu on Garuda. When connected with the quality of activity or Rajoguna, she is carried by the elephant Gaja. It is when she is connected with the dark quality of Tamoguna, that is the dark side of wealth such as intrigues, dishonesty and avarice, that she rides on Uluka, the owl who is blind in the light, dazzling her subjects with her splendour.

The contradictory, magical and mysterious qualities of Uluka make it an appropriate vahana for Lakshmi. When Uluka carries Lakshmi, people are blinded by wealth. They forget the good aspect of riches, such as proper use and charity. They become greedy and destroy themselves with their own wealth. On the other hand, Uluka is a recognized symbol of wisdom, and without wisdom, wealth cannot serve a useful purpose.

The Sanskrit word 'vahana' or vehicle is used for the animals, birds and men who serve as the carriers of the gods in Hindu mythology. They are worshipped along with their presiding deities by people from all over the country. Their idols and pictures are placed in shrines and their living counterparts are provided a sanctified existence.

Accepted as a part of our cultural heritage since ancient times, the vahanas have helped create a sympathetic understanding of the animal world. Their selfless service, devotion to duty, all the ideals they stood for, have inspired our people through the ages. These have also been the inspiration behind the evolution of our operating philosophy, embedded in our policies and projected through the activities of our diversified operations.

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Let us not forget to pay the debt we owe to the profession of our Choice.

THE ACCOUNTANCY PROFESSION AND ITS ETHICS

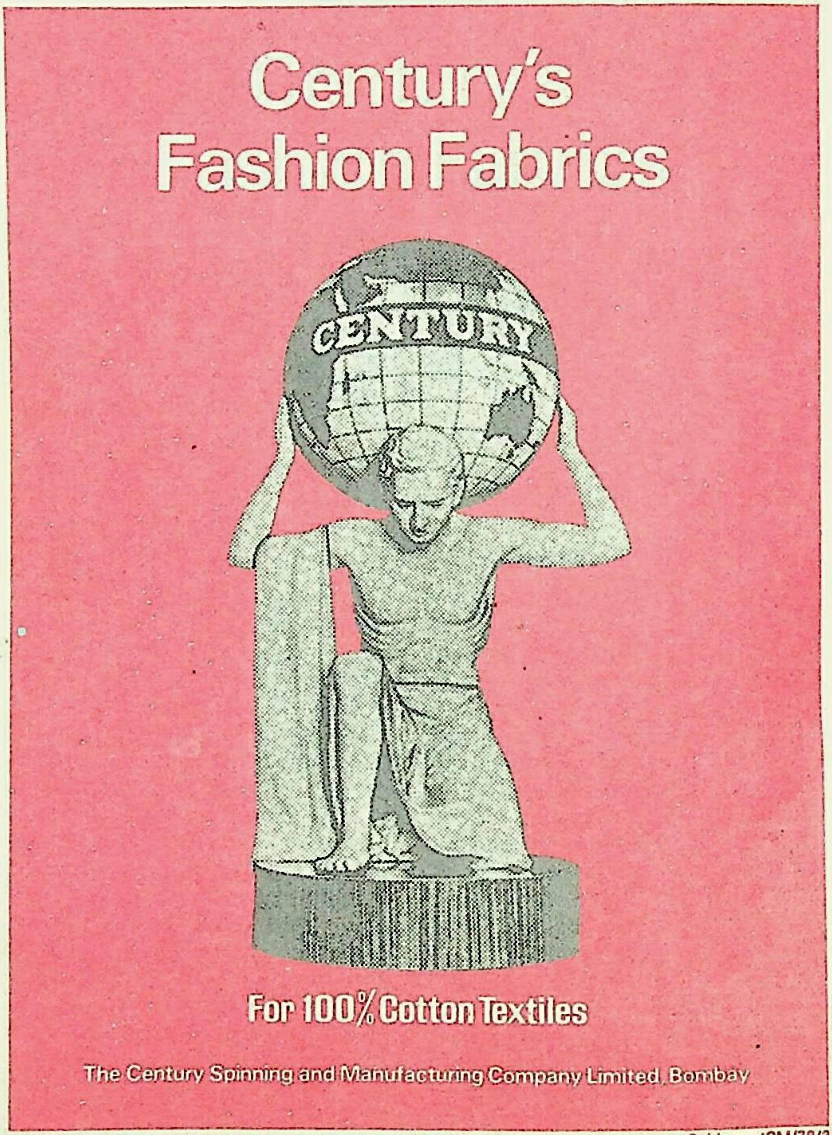
ARJUN K. S. AIYER

A MAN of the profession is one who recognises and accepts the large debt he owes to the society he lives in and to the profession he belongs. All ethics flow from this prime concept and from its total acceptance. Servicing this moral debt is his life-long duty. The benefits of the profession that accrue to him come loaded with this twin liability to the community and to the profession. A life so dedicated alone is well spent, to good purpose.

This abiding sense of duty enshrined in such high moral values is what distinguishes a profession from other walks of life. A professional man is very much a man of conscience and of character; this special trait is his leading light in all he does; lesser considerations have no place and are of no consequence to him.

It is these peculiar strains that uphold a profession and imports into it the reputation it enjoys. A profession is not a mere guild or a body of experts adhering to a code of conduct, though these essentials do exist.

A professional man's life is thus self-regulated and is not an imposition on him by an exterior code of conduct. His very way of life is the essence of professional ethics, a doctrine easy to describe but difficult to define. We are always sure of such a man's reaction to a given set of cir-



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cumstances; he decides by principle, not by prejudice. Personalities do not matter to him. He, by his conduct, ensures public good, not private gain. His duty of care he owes to the whole community, not merely to those with whom he happens to be concerned.

To repeat, professional ethics is the aura that goes with the man of the profession. It is that which evokes public trust and public confidence. It is his hallmark commanding public faith in his vey words. This constant awareness maintains his image; it is his very being.

This rare and ample legacy has been gifted to him by the mighty men of the past, gone before him. To this patrimony attaches the sacred duty of upholding these very traditions and passing them on to the generations ahead.

Doubtless, we all start our careers with high ambitions and tall objectives. We endeavour all the time to reach the top with increasing prosperity. This is fair enough; but it is not going to be roses all the way.

Whatever happens let us not forget to pay the debt we owe to the profession of our choice. From the very start let us lend a helping hand to our brothers in the field. Let us not forget that we are of one family, climbing together this rough, difficult and steep road of professional progress.

There is a seemingly selfish side too. By helping our brothers we enhance our own knowledge; solving their problems, our ethics takes care of itself; treating their difficulties as our own, we learn by their life experience. Thus it is we build up our professional skill through a wider field that we have treated as our own. The joy of giving succour to others makes us worthy of the high profession we belong to; the wider outlook broadens and enhances our ideals and helps us on our way even more than personal competence; it is the secret of success.

Finally, no professional work is ever fulfilled though every prospect pleases, unless the ethical side too has been well taken care of; it is this vital element that places our accountancy profession on a par with the leading learned professions of the world.

Let us bear this light yoke with cheer and good grace, grateful for the chance that has come our way to serve all mankind.

□□□

Democracy is a form of trust, not a variety of brute force.

—Rajaji

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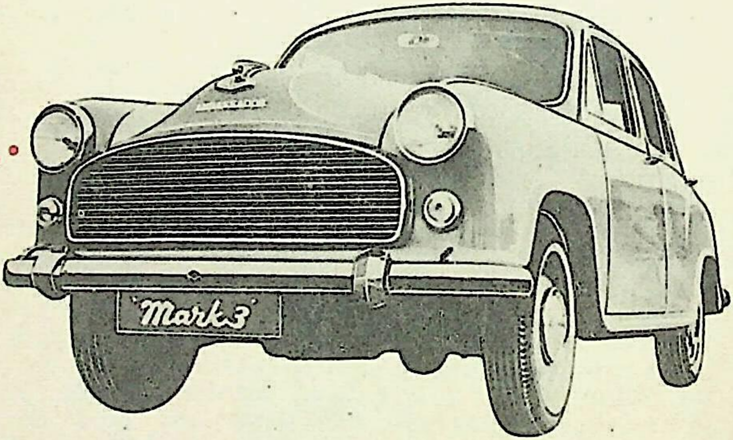

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THE TIMELESS
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Highfliers of the Feathered Race

A. V. Ashok

AMONG the immortal characters of the world of English poetry are some members of the feathered race. Coleridge's albatross, Keats' nightingale, Shelley's skylark, Hopkins' falcon and Yeats' swans are "highfliers of the feathered race" (Browning), of each of whom it can be said "Thou wast not born for death immortal Bird!"

In the spring of 1819 while Keats was residing at the house of his friend Charles Armitage Brown at Wentworth Place, London, a nightingale built its nest nearby. According to Brown "Keats felt a tranquil and continual joy in her song." The nightingale's song was for Keats no ordinary bird-song but an *open sesame* to rapturous transcendence. These timeless moments in the life of Keats are recorded in "Ode to a Nightingale." Under the pressure of the pain of existence and impelled by a longing to ascend to a trans-temporal order sans suffering and mutability Keats in the Ode addresses the nightingale thus: "That I might ... leave the world unseen,

And with thee fade away into the forest dim:
Fade far away, dissolve, and quite forget
What thou among the leaves hast never known,
The weariness, the fever, and the fret
Here, where men sit and hear each other groan,
Where palsy shakes a few, sad.

last, grey hairs,
Where youth grows pale, and spectre-thin, and dies;"

At the apex of the experience of eternity which constitutes the *summum bonum* of life, Keats, bliss-brimmed, plans the avoidance of an anticipated relapse to the drudgery of finite existence: "Now more than ever seems it rich to die,
To cease upon the midnight with no pain,
While thou art pouring forth thy soul abroad
In such an ecstasy!"

The very next moment the truth of death dawns on Keats: "Still wouldst thou sing, and I have ears in vain--
To thy high requiem become a sod." To live in Time with recurring though fitful intimations of the timeless is a better bargain than to court death's insensibility. As anticipated, the nightingale-aided ascension is brief. It recoils to a return "homeward" to the human milieu and the "habitual self." In the closing lines of the Ode Keats laments the transitoriness of the transcendence. The alienation from timelessness is described in the spatial terms of the fading away of the nightingale's song that earlier was very proximal to the poet: "Adieu! adieu! the plaintive anthem fades
Past the near meadows, over the still stream.
Up the hill-side; and now 'tis buried deep
In the next valley glades:"

The memory of the magnificent journey beyond Self leaves Keats finally in a daze of incredulous wonder: "Was it a vision, or a waking dream?
Fled is that music:—Do I wake or sleep?"

Every summer from 1897, for thirty long years, Yeats retired to Coole-Park, the tranquil estate-mansion of the venerable Lady Augusta Gregory. About Lady Gregory Yeats observed: "She has been to me mother, friend, sister and brother. I cannot realize the world without her." The streams that ran through the woods of Coole-Park were crowded with swans. The swans of Coole-Park became noteworthy luminaries of Yeats' mental world. These delicate and beauteously bewitching white swans ("so arrogantly pure, a child might think.
It can be murdered with a spot of ink.") impressed Yeats as emblems of the priceless values of life over which Man has only a precarious hold given the unsettling invasion of brutish philistinism. In 'The Wild Swans at Coole' (1917) Yeats memorably describes his favourite haunt: "The trees are in their autumn beauty.
The woodland paths are dry,
Under the October twilight the water
Mirrors a still sky,
Upon the brimming water among the stones

Are nine and fifty swans."
The flight of the swan into the darkening sky ("The wings half spread for flight,
The breast thrust out in pride
Whether to play, or to ride
Those winds that clamour of approaching night.") and the loss of its beautiful white identity in the vast expanse of darkness seemed to Yeats a visual enactment of his fear that the powers of blackness cruelly threaten to prevail over the defenceless invaluable values of life. In 'Nineteen Hundred and "Nineteen', Yeats exclaims: "The swan has leaped into the desolate heaven:
That image can bring wildness, bring a rage
To end all things." For one who lamented, "Many ingenious lovely things are gone" and who was prone to the exercise of "imagining in excited reverie" "the Coming Emptiness", the sight of the disappearance of the swan in the dark sky held a poignant private appeal. In 1931 as Lady Gregory lay fatally ill at Coole-Park, Yeats sadly meditated on the pall of tragedy that was falling over Coole-Park without forgetting the swans: "But all is changed . . .
Where the swan drifts upon a darkening flood."

Coleridge's 'The Rime of the Ancient Mariner' which appeared in the revolutionary volume of poems 'The Lyrical Ballads' (1798), tells a sea-story of strange crime and stranger punishment. The Mariner and his shipmates encounter a wide-winged exotic Albatross during their passage through the rare stretches of the Pacific. Coleridge's Albatross is a symbol of the beauty and mystery of Nature. The appearance of the Albatross is accompanied by favourable nautical conditions for the Mariner's ship. The snow-storm that had earlier harassed the ship now disappears: "The ice did split with a thunderfit;
The helmsman steered us through!
And a good south wind sprung up behind;
The Albatross did follow,
And every day, for food or play,
Came to the mariner's hollo!"
But in an impulsive uprush of insolence the Mariner shoots and kills the Albatross, Upon the heels of the killing of the Albatross, a phantasmagoria of chilling bizarre terrors overtake the Mariner. Coleridge treats the killing of the Albatross as a symbol of the sinful snapping of the holy bond between Man and Nature. A harmonious symbiotic cooperation with Nature is a vital determinant of Man's well-being. But Man has often succumbed to the criminal presumption that since he is the crown of creation he can ride roughshod over Nature. The

exercise of a coercive authority over Nature is a sign of Hubris. Every act of Hubris necessitates Nemesis. For his defiance of the beauty of coordinate harmony between Man and Nature, the Mariner suffers the Nemesis of the horrors of isolation: the "Alone, alone, all, all alone Alone on a wide wide sea". The Mariner *via purgativa* graduates to an illumination of the need to profess "love and reverence to all things that God maketh and loveth."

The name of Gerard Manley Hopkins, the priest-poet, is synonymous with the concept of 'inscape.' Hopkins coined the term 'inscape' to denote the inmost design of any phenomenon that determines its distinctive individuality. Hopkins cultivated the ability to apprehend the 'inscape' of the multitudinous aspects of Nature. Hopkins called the experience of the apprehension of 'inscape' as 'instress'. In poetry, Hopkins aimed at embodying his inscaped vision of nature through inscaped language. Nature to Hopkins was a revelation of God. Instress revealed God behind the inscape. In 'The Windhover: To Christ our Lord' (1877), Hopkins wrote the rarest bird-song in English poetry. 'The Windhover' describes how the instress of Hopkins' inscaped vision of a falcon in flight enlarged into a revelation of the power and the glory of Christ. The opening lines describe the protagonist of the aerial drama: "I caught this morning morning's minion, kingdom of daylight's dauphin, dapple-dawn-drawn Falcon, in his riding

Of the rolling level underneath him steady air, and striding

High there, how he rung upon the rein of a wimpling wing.

In his ecstasy!" The humble priest devoted to "sheer plod"—to the unassuming quiet task of spiritual ministry is overawed by the vigour and dynamism of the falcon:

"My heart in hiding

Stirred for a bird,—the achieve of, the mastery of the thing!'

Brute beauty and valour and act, oh, air, pride, plume..." All on a sudden the instressed priest graduates to an epiphanic revelation of the blazing insufferable luminosity of Christ through the inscape of the falcon: 'Buckle! AND the fire that breaks from thee then, a billion

Times told lovelier.." The word "Buckle" captures the intense interpenetration of Hopkins and the Falcon. The capitalized AND is an ingenious orthographic technique to specially highlight the supreme moment of the commencement of the revelation. The revelation tutors Hopkins into the realization that Christ is a "billion times told lovelier" than the spectacle of "Brute beauty and valour and act, oh, air, pride, plume" that he had erstwhile envied.

During an evening walk at Leghorn one day in June 1820 with his wife Mary, Shelley was overwhelmed by the "Carolling of the skylark". The outcome of this experience was "To a Skylark." In his description of the skylark, Shelley's emphasis is on the high altitude of the skylark's flight and the flawless joy of its song. The skylark's empyrean flight is described thus:

"Higher still and higher
From the earth thou springest
Like a cloud of fire;
The blue deep thou wingest
and singing still dost soar
and soaring thou singest."

The skylark's song is an orchestration of "profuse strains of unpremeditated art", "a rain of melody", "a flood of rapture so divine" and a "crystal stream". Shelley's stress on the skylark's remoteness from the world and consequent freedom from the contagion of the world's corruption is calculated to affirm the thesis that without such transcendence, pristine joy such as is embodied in the skylark's song is impossible. Shelley ends his bird-song with a prayer seeking access to the skylark's joy: "Teach me half the gladness

That thy brain must know,
Such harmonious madness
Fom my lips would flow
The world should listen then
—as I am listening now."

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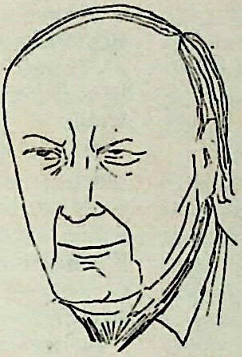


JOAN MIRO

—the Joyous Master of Playful Symbolism

V. K. SUBRAMANIAN

JOAN MIRO ranks among the greatest modern painters, along with Picasso and Matisse, Dali and Chagall.

He is essentially a painter of fantasies and dreams, but unlike Dali, who stuck to the Surrealist mode, Miro has experimented with various styles and techniques. He is the eternal child ever seeking new vistas. He has been a *Primitivist*, painting in a folk style and he has been a *Surrealist*, one of the earliest in this genre. As a *Social Realist* he has reacted violently to the horrors of the Spanish civil war and he has also been an *Abstract Expressionist* (A La Jackson Pollock). He has also created collages and sculptures and childlike dots and lines in the style of Paul Klee.

Jacques Prevert, the French poet has called him "A smiling innocent, who strolls about the garden of his dreams." Miro himself admits: "I am always in a state of dreaming."

Joan Miro was born on April 20, 1893, in Montroig near Barcelona, Spain. His father, a jeweller, wanted his son also to be a jeweller. But Miro was destined to be a painter. He failed in school, failed to learn accountancy and failed in his job as a book-keeper. His obsession was art. Finally, his father permitted him to learn painting. He learnt under Modesto Urgell, a local artist of Barcelona.

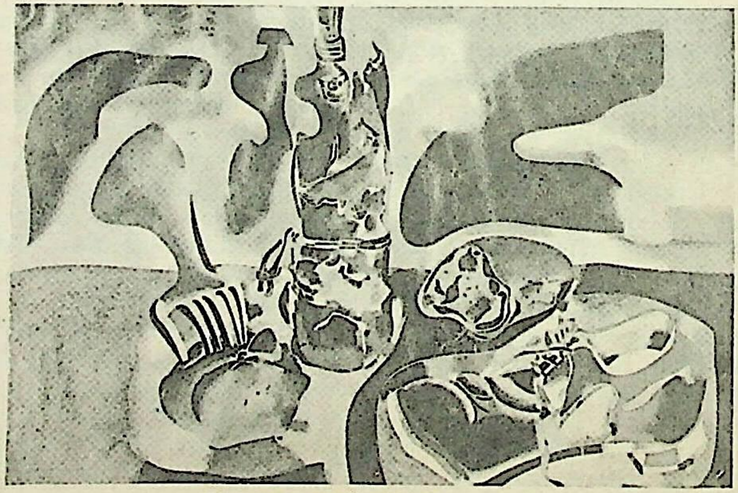
In 1919, at the age of 26, Miro went to Paris and began to paint with determination. But success eluded him. His first sale came when his picture *The Farm* was bought by Ernest Hemingway at a Cafe, where it was hung for 24 hours.

In 1925, Miro's exhibition in Paris proved a success and thereafter there was no looking back. He became rich and prosperous and married Palma, the girl whom he loved. He returned to his native country in 1940 and settled down in Marjorca where he lives today.

From the very beginning, Miro has wanted to paint "The Spirit of Things" and in this process he has experimented with various styles.

His themes are derived from the objects he sees around him: birds, flowers, insects, the sun, moon, stars and human beings. His mode of expression is, however, a *Surreal Shorthand*, as one critic put it aptly.

Andre' Breton, the father of the Surrealist concept, considers Miro to be "the finest feather in the hat of Surrealism", but what makes Miro's paintings truly representative of the modern age is that, apart from Surrealism they exude an atmosphere of childlike innocence and freedom, joy and humour, emotion and felicity, music and

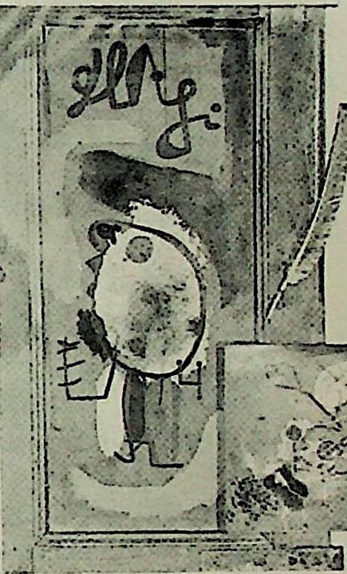


Still Life With Old Show (1937)

poetry.

Among Miro's most famous works must be mentioned *The Farm,* painted by him in 1922 and purchased soon after by Ernest Hemingway. In this picture Miro has captured the essence of rural Spain. Everything related to farm life is in it: "crops, birds, domestic pets, a tree, the moon, the earth, the farmhouse, all lovingly juxtaposed to produce a poetic image."

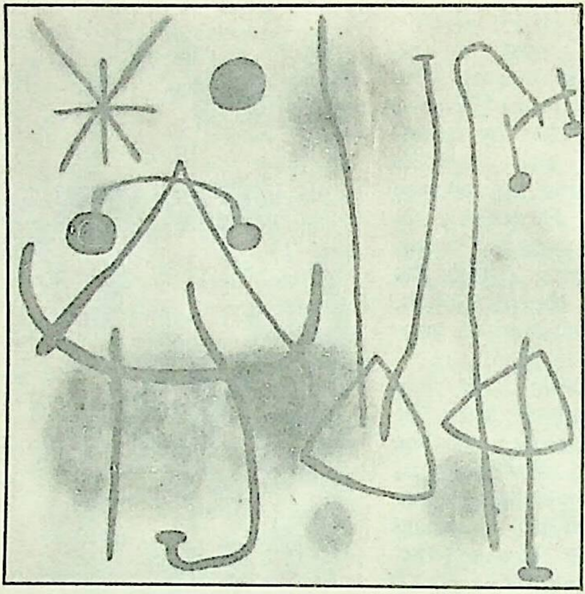
In *Still Life With Old Shoe* (in private collection) Miro has expressed his sorrow over the Spanish civil war. In *Object,* he has employed the collage technique. Many of his paintings (untitled) are in the Abstract Expressionistic style. *The Dutch Interior,* (in the Museum of Modern Art, New York) is a typical Miro painting, full of colour and playfulness. So too is *The Harlequin's Carnival,* (in the Albright-Knox Art Gallery, Buffalo, New York) which is an admirable fantasy full of gaiety and magic. *Woman, Bird and Stars* (Private collection), and *Persons and Dog Before the Sun* (in the official Art Gallery, Basel) are also well-known works. Miro has also executed a number of murals and sculptures.



Object (1931)

To understand Miro's work, one has to know the cardinal features of modern, non-representational art. These are: spontaneity, pursuit of abstraction to its ultimate levels, a spirit of revolt against established norms (symbolic of an uprise against a repressive social order and the barrenness of modern civilisation), use of symbols to express ideas, emphasis on the subconscious working of the artist's mind rather than on the taste of the viewer, *Automatism,* in which the accidental element in creation is given more importance than deliberate preplanned composition.

Miro says that every painting of his starts from an object or a poetic idea, but the final product is *An Abbreviation of Reality.*



A Painting By
Joan Miro

Art critic George Kent writes, "A man, for example is represented by a pipe, a beret, a moustache. A woman is often a triangle. A round blob is a tree. A large naked foot is a farm woman. The picture completes itself in the viewer's mind. Children use the same kind of shorthand. Miro had a forlorn, unhappy childhood, playing little, not gladly permitted the time to sit and dream. The lost years shine in his pictures. The toys he wanted and did not get, the mischief he did not do, the laughter he missed—are all there in symbol and fact."

The *Time* magazine's art critic, however, holds the more appropriate view: "Through dream symbols and childish cartoons, through the very innocence of his spontaneous line, he poetically evokes the rhythms and the harmony of a simpler world. It is a ritual celebration of the mysterious will to create that drove man when he slept under the stars, and drives him still."

The whimsical fancy of the Spaniard, the supernatural symbolism of the Surrealist, the abstract conception of the modern artist, combined with a sense of humour and playful handling of pure colours make the works of Joan Miro, a precious landmark of modern civilisation.

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2. Do book your travel upto Tirumala in advance.
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4. Do bathe in the Pushkarini and worship Varahaswamy in His temple before you go to worship Lord Venkateswara.
5. Do visit the temples of Govindarajaswamy, Parthasarathi, Venkateswara, Kodandaramaswamy and Kapileswara at Tirupati.
6. Do worship Mother Padmavathi Devi at Tiruchanoor.
7. Do bathe in the Papanasam and Akasa Ganga theerthams near Tirumala.
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11. Do deposit your offerings in the Hundi only.
12. Do contact the T. T. D. Enquiry Office for any information regarding the temple and your worship there.

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What follows is the second instalment of the Dr. P. S. Lokanathan Endowment lecture (second) delivered by Dr. V. K. R. V. Rao at the Ramakrishna Mission Vivekananda College, Madras.

Presently Director of the Institute for Social and Economic Change, Bangalore, Dr. Rao chose a non-economic topic for the endowment lecture on the assumption that had Dr. Lokanathan, one of the most distinguished savants who adorned the Indian economic scene, been alive today, "he would have shared the widespread feeling of distress at what is happening in our country today and sought for some solution."

SOCIAL CHANGE AND THE

V. K. R. V. RAO

II

WHAT are these essential conditions for the success of the non-violent approach based on changing the individual, for bringing about a change in society? I believe there are three basic conditions for the successful use of the non-violent approach as a means for resolving internal conflicts and effecting social change. These are:

The cause for which it is used should be unambiguously based on the external values that have survived over many centuries of human history and still commend allegiance though its translation into practice is of a limited and partial character. These values include equality, fraternity, liberty, human dignity, compassion and love. A fight for social change in the direction of the realisation of one or more of these values for all instead of a few can give the non-violent approach a better chance than if it were used for the attainment of personal or sectional and selfish objectives.

The person who takes up the cause has to be in his own life and conduct a practitioner of what he wants to accomplish in

RELEVANCE OF GANDHI

the other person. Gandhiji always laid great stress on the fitness of the person who wants to use the non-violent approach. He would point out that even violence needed training and discipline for its effective use, and that this was even more important for those who want to use the weapon of non-violence. He has not spelt out the details of the training programme he had in mind on a generalised basis nor am I afraid his followers who have outlived him have done so.

There is no organised body of believers in the non-violent approach who are either arranging training programmes and codes of conduct for non-violent agents of social change, or using the non-violent approach for the resolution of internal conflicts. In fact, while the bulk of Gandhians have been concentrating on constructive work, which in fact formed a part of the programme that Gandhiji had initiated for training his followers, they are not even attempting the use of his non-violent approach for dealing with the internal conflicts which have increased so much during recent years.

It is also a fact, that since the passing away of Gandhiji, the non-violent techniques employed by him have been vulgarised at the hands of wrong persons who have used them for wrong purposes, and this has perhaps to some extent led to the loss of their effectiveness in bringing about social change or change of heart in the opponent.

All this has perhaps led to the feeling that non-violence is also a form of coercion equivalent to violence which is not producing the effects that it had originally produced at Gandhiji's hands; and this is leading to a resumption of respectability for violence as the only way for the resolution of internal disputes. In turn, violence has now started permeating all walks of life where there are disputes or differences; and law and order is becoming an increasing casualty in recent Indian developments.

It is high time therefore, that some fresh attempt is made to revive the non-violent approach in India. I think it can be done, but only the acknowledged and experienced Gandhians can take the lead, especially those among them who have the moral stature and have led conspicuously non-self-regarding lives. They can provide the leadership but they have also to build their army.

Ground rules, training programmes, selectivity in objectives, appropriate mixture of tactics and strategy, military discipline and a complete dedication to the Gandhian heart and steel behind the non-violent approach—all these are required if non-violence is again to get a chance in India for the settlement of internal disputes. The public and mass media can also help by discriminating between the Gandhian type of non-violent resistance to evil, and the vulgarised version that has brought discredit to the whole armoury of non-violence in public life.

The country has still to learn that the non-violent approach is something special that has to be identified and encouraged if we are to get out of the mess of the violence in thought, word and deed which seems to be enveloping all aspects of Indian public life.

The third essential condition for the success of the non-violent approach is the quality of the individual, who seeks the resolution of internal disputes and functions as an agent for peaceful social change. We know that for the accomplishing of something that is worthwhile in any walk of life, the quality of the individual who leads it is of vital importance. That is why we now find a whole host of literature, in what makes for leadership whether in politics, economics, or education, or science, and technology, or in reform or revolution.

It is true that favourable material conditions are relevant and so are the numbers who get involved. But basically it is the individual with the necessary qualities who generates the impulse for change, and succeeds in welding circumstances and men into a movement, and builds bricks even without straw.

While this is true for all movements including those based on violence, it is much more true for movements that base themselves on the non-violent approach. And the qualities required in leadership in non-violent movements are more difficult of attainment. But it is possible to identify these qualities, with Gandhiji's autobiography, and his subsequent life after he wrote it giving the clue to the answers. How such individuals are to be identified, recruited, trained and organised into a long time force for social change through the non-violent approach is a question that needs study in depth.

Meanwhile, what is clear to my mind is that social change is not just a matter of legislative or institutional change. Some of us, who had pinned our faith in socialism with the capture of governmental power by a Parliamentary majority and enactment of socialist legislation, and socialist reorganisation of institutions in different fields, are beginning to realise that while legislation and institutional change are necessary for social change, the role of the individual is also equally important. What Gandhiji wrote in the *Harijan* on July 13, 1947, the eve of independence, is as pertinent today as it was then. I quote:

"Socialism begins with the first convert. If there is one such, you can add zeros to the one and the first zero will account for ten and every addition will account for ten times the previous numbers. If however the beginning is a zero, in other words no one makes the beginning, multiplicity of zeros will also produce zero value. Time and paper occupied in writing zeros will be so much waste."

Indian developments since independence and their culmination in the current Indian crisis constitute ample evidence of the truth of Gandhiji's statement. Socialism of one kind or another has been the dominant creed in Indian politics since independence. Government has assumed a major role in Indian life in regulating, influencing or controlling all realms of activity; there has been, considerable volume of socialist legislation and many institutional changes for benefiting the poor and yet no one can say that we have achieved a socialist society or are moving towards it.

The world being a mere shadow of the real, it is impossible to know it aright or get hold of it.

A child tries to touch the head of its own shadow, but cannot do so, because as he moves, the shadow head also moves. The mother then puts his hand on his own head, and shows that the shadow head is touched.

So too the world is got hold, of or known aright, only by getting hold of the Self.

* * * * * *

The Upanishadic saying "I am Brahman" simply means Brahmin exists as "I" and not "I am Brahman." It is not to be supposed that a man is advised to contemplate "I am Brahman." Does a man keep on thinking, "I am a man?" "I am a man?"

He is that, and except when a doubt arises as to whether he is an animal or a tree, there is no need for him to assert, "I am a man," Similarly the Self is Self. Brahman exists as "I am" in everything and every being.

That is why in my recent book on Swami Vivekananda in the Builders of Modern India Series, I wrote in my Introduction: "Socialism without spirituality is like salt without its savour or a motor without its fuel." And spirituality is what moves an individual and only by doing so does it have an effect on society.

In our enthusiasm for bringing about a rapid social change, we have put all our faith in the power of Government to do so, forgetting the basic fact that Government is in the last analysis

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an embodiment of force with violence implicit behind it for its sanction and that it is not an abstract entity but is controlled by individuals. If the individuals have not changed, there can be no enduring social change. This was the old Indian tradition, but it failed to create a just society, or make for social change in the direction of social justice, because it concentrated on individual change for individual salvation, and took no account of the social context in which he lived.

It was the genius of Gandhi that he brought religion in its true sense of spirituality, into all aspects of life, including politics: and set before his people the ideal of social change through the conversion of the individual and his consequent better functioning in society. It is time therefore that we began paying more attention to the role of the individual and human resource development in terms of its ability to bring about enduring social change through the non-violent approach.

In this context, there is no doubt that education has to play a key role. But that is a vast subject by itself, and will have to constitute the subject of a whole lecture. Here I would only confine myself to the kind of public attitudes, and public opinion, that would be conducive to the creation of the atmosphere, that can influence the individual in the direction of peaceful and enduring social change.

The key to this whole process is the Vedantic identity between all human beings, the immanent presence of God in all humanity, and the Gandhian concept of *Sarvodaya*. "I am a part and parcel of the whole" declared Gandhi, "and I cannot find Him apart from the rest of humanity." His goal was *Sarvodaya,* the welfare of all; and this included not only the humble, the lowly, and the lost, but also the capitalist and the landlord, even the power-hungry politician. He wanted the capitalist to forswear the use of capital for personal ends, the landlord to give up land in excess of his basic needs, the politician to give up power for personal aggrandisement, and the exploited to acquire the strength that came from non-violent non-cooperation with the exploiter' and also all men to have 'an equal right to life, and the necessities of life. It was therefore that he declared: "And if I would recognise the fundamental equality, as I must, of the capitalist and labourer, I must not aim at his destruction. I must strive for his conversion."

In this connection the doctrine of trusteeship that Gandhiji talked about is particularly relevant. I am not personally convinced, whether trusteeship without legislative and administrative backing will really work in the general operation of private property, or in the public sector without

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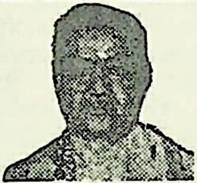
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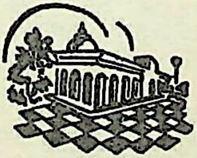

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HIND

a more efficient system of checks, and balances, and public accountability. But it would certainly help if the principle of trusteeship were to exercise even some limited influence on all those who wield power, whether in the private or in the public sector.

In the private sector, acceptance of the concept of trusteeship can soften the anti-social implications of high incomes, and build an in-built counterweight to the moral malaise attending the many sorts of money-making practices which are going on in the country. Some people may think that if we soften private property in this way, the needed revolutionary change will not take place. It is thus argued that such a bad situation should be allowed to develop that the whole structure will collapse as a result of a head-on collision between the haves and the have-nots.

This is one point of view. It is essentially a doctrine of social changes based on polarisation. It rests on the belief that if there are only two extremes, with no centre or intermediate position, if there is only good and evil, black and white, then they must clash, and then of course the white will win. That is one theory of social change, but that is not the Gandhian theory of social change.

If we want social change in a non-violent way, a social change which will not involve this polarisation and head-on collision with its attendant violence, then the doctrine of trusteeship will have an important role to play in softening the rising tendency in this country for class hatred.

I am clear in my mind about the nature of this emerging situation. As education increases, as more people are employed and as there is some rise in the standard of living of the masses, there will also be an increase in the inequalities of income and property, and more display of conspicuous consumption by the better off sections of Indian society. This is not going to be attended by a feeling of contentment in the masses, even though there may have been some improvement in their material condition, as compared to the past.

Discontent and dissatisfaction accompany development when it is attended by an increase in the inequality of income and of property. It is only when there is some food in one's stomach that one is prepared to get up and assert his rights. A man who has no food has no impulse to fight for his rights. He is a passive figure enveloped by 'pathetic contentment.' He is prepared to accept any terms and there is no question of self-respect or of self-esteem, no question of rights, let alone fighting for them.

It is only when development takes place that these things come to the fore and there

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emerges, in due course, class consciousness, and class hatred, and the kind of development that has taken place in some other countries. Such a development might not be impossible in India. In fact, I would say it is quite likely to take place in India, unless this doctrine of social change through non-violence gains hold over the people.

If discontent is not to accompany development, then the doctrine of trusteeship must come into play. For example, a businessman may say that in running a business, he gets a kick out of it, he gets a projection of his personality, and fulfilment, becuase he does so many things. He likes to build big industries, because that is how he can use his abilities to the maximum extent.

All this however, does not result in social harmony if simultaneously he is only thinking of making money and using it only for himself. But if he thinks in terms of the business being a trust, and as not intended to make money for himself, Gandhiji's idea of trusteeship should really begin to operate amongst people who have large resources, may be in the corporate field or in the industrial field, or in the commercial field, or in the agricultural field.

By trusteeship I do not mean trusteeship in terms of business alone. Skill, intelligence and ability also constitute a trust. This is a concept to be found in the Tenth Chapter of the *Gita* where Arjun asks Sri Krishna to describe his qualities. Sri Krishna sums up his thesis by saying that wherever and whatever is bright, brilliant, superior or great is but a small part of Himself. That is the basis on which I would be inclined to support the theory of trusteeship.

For this purpose, it is not merely property which is a Trust, but man as well, the doctor, the lawyer, the teacher, the writer, anybody who has got intelligence, or the artist, singer, or a dancer, anybody who has got talent or skill are trustees who should hold their intelligence, talent, or skill in trust. Now it is very difficult to do this. A great change has to be brought about if whole groups of people are to be made to feel that something unique which they have is not merely a personal asset but something they hold in trust. But if it can be done, it is bound to have a very important effect in softening the crisis of social and economic changes which we are going to have in this country in any case.

From this point of view it will be a good thing if a few hundred or thousand old or new business concerns convert themselves into trusts. Just as people are starting co-operative societies, they should start trust concerns where the objective of the business is not merely to enrich the proprietors or the managers in money terms, but to use its proceeds for the purpose for which it is formed as a trust.

This can create an atmosphere that the man who has money has no business to spend it as he likes. And in due course, it can become an accepted way of life. A society grows in morality by the way certain conventions are built up over the years. After a time, what is practised becomes a part of one's habit, becomes a part of normal behaviour, and becomes routine; and so automatically a society builds up certain habits of morality.

In a similar kind of way, the whole doctrine of trusteeship as enunciated by Gandhiji could get built up into social behaviour. This concept deserves greater discussion, and wider dissemination and extension to many more walks of life. And that may help in creating the necessary atmosphere for a peaceful social change in the desired direction. It would also require, on the part of our press and mass media, the adoption of a positive and selective role in reinforcing this process.

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PRAYER

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It is only when the weight of troubles becomes unbearable that some turn to God.

How many of us leave behind our ego when approaching God? "Please, O Lord, don't let so and so die!"—or "Do let me marry the one I love!" and "May my children succeed in their examinations" or "Give me riches!" This is all superfluous cringing and God takes it for what it is. Karma will work its way through and things may or may not happen as hoped.

So tenacious are our bonds to this ephemeral "tamasha" of Samsar that we think fit to bother God about each and every trouble we encounter. Promises won't do. You cannot enter into a bargain with God nor be expected to bribe or buy Him.

A saint will always smile when he hears someone declare: "O Lord, if you do as I ask, I shall offer you a golden umbrella;" or "Devi, grant my wish and I shall offer you five coconuts." Begging for worldly goods is a bad investment indeed. Sri Ramakrishna had an apt comparison for this: "If you gain access to a great King and he offers you any boon you may desire, are you going to stand there in the midst of the darbar and just ask him for a miserable pumkin?"

Petitioning the Lord of the Infinite, the Efficient Maker of the entire Universe, for a petty little thing when you could try at least to earn his Blessings towards richer rewards such as Self-Realization, is foolish, to say the least.

Prayer is a form of communion with God, the heart's yearning, imploring Divinity to lead us towards the Light Infinite. Mumbled prayers have little effect nor have recitations from books unless our Self is fully involved. Do you need to speak through a book to your own mother, husband or friends? These are unnecessary ceremonials for the blissful Lord already knows your own heart and listens not to lip service or indifferent prayers.

True yearning of the heart and a longing for Truth can never remain unanswered. Let our tears of devotion and pure yearning wash away our selfish desires. Prayer is a kind of worship, a Union in Bliss, asking for nothing else. The Upanishads are replete with the most wonderful prayers in the most simple language and the deepest meaning, conducive of purity and freedom in the Knowledge of the Self.

> *From unreal lead us to the*
> *Real.*
> *From darkness lead us to the*
> *Light.*
> *From death lead us to*
> *Immortality.*
> *O Rudra! protect me always*
> *With your auspicious face!*
> (Rig. Veda, I, 3, 28.)

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CIRCUMSTANCES forced me to stop my studies after graduation in science although I was obsessed with the urge to get a post-graduate degree. An M.A. degree was something beyond the reach of a villager in the early fifties. In order to achieve my aim, I took up a teacher's job as teachers were permitted to appear for M.A. (in Humanities) privately after three years of service. I decided to appear for M.A. in Economics.

At that time Guruvayurappan College at Calicut was the only College in Malabar area having the said courses. I was working in a secondary school in Wynad, nearly 70 miles away from Calicut. I was not in a position to buy the required text books due to financial stringency caused by my decision to take no monetary help even from my parents and also not to reduce the monthly amount that was being sent to them by me. Though I requested some day scholars to lend me their notes for copying no one came forward to help me. Some of them discouraged me by telling me that I, a graduate in Physics, would never be able to get an M.A. degree, that too in Economics.

As luck would have it, Shri Zakeria, a temporary graduate teacher of my school, introduced me to Shri V. M. Venugopal, a final year M.A. student of Calicut. When Mr. Zakeria told Mr. Venugopal about my cherished wish without any hesitation he promised all help. He asked me to collect two note books at a time from him and return them after copying. My joy knew no bounds. Keeping awake late in the night, exposing myself to the bitter cold of Sultan Battery, I copied the first set of books within a fortnight and returned them by registered post to Shri Venugopal with a request to send the next set by post as journey to Calicut was a very

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difficult affair in those days. I enclosed some stamps to be used by Shri Venugopal for sending the books. To my surprise and joy, I got the second set within a few days with a small chit in the bundle, asking me not to send any stamps for sending the books as he could afford to spend that much for a noble cause. I got all the note books and some of the text books through this kind-hearted young man. His clarifications of my doubts and encouraging letters stood me in good stead. Even during the examination period he and his friend Shri K. P. Rabindran, my present colleague, who was then a final year student helped me with their enlightening discussion of various probable questions. Two days before the viva-voce this kind young man gave me a thorough dress rehearsal of the viva. All these efforts were crowned with success when I passed the M.A. degree examination.

Today I am a triple post-graduate. But, I always feel that I owe my present position and qualifications to the timely help and encouragement given by Shri Venugopal who was seven or eight years younger to me. Even though I have lost touch with him now, no day of mine passes without my remembering Shri V. M. Venugopal and his noble deeds.

T. V. GOVINDAN NAYAR,
Principal,
Kendriya Vidyalaya, Kudremukh.
Nalleswara P.O.
Chickmagalur Dt.

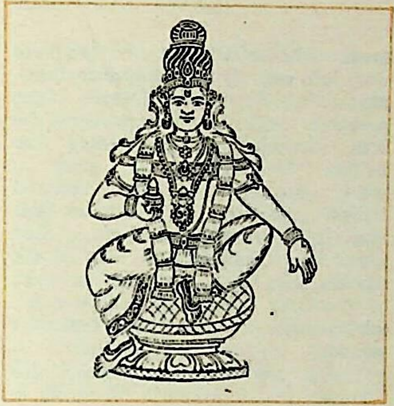
The fingers of your thoughts are molding your thoughts ceaselessly.

—Charles Reznikoff

A woman is as old as she looks. A man is old when he stops looking.

—Rev. B. C. Preston

NOTES & NEWS



AYYAPPA TEMPLE IN DELHI

ABOVE is a photograph of the image of Lord Ayyappa awaiting installation in the Ayyappa Temple, now under construction in New Delhi, by the Ayyappa Puja Samithi (Regd.) R. K. Puram.

This temple will be the first of its kind in the Capital. It will be in the pristine Chera style with all the prescribed adjuncts. It has been designed by a leading temple architect of Kerala, assisted by a band of devoted architects and engineers of Delhi.

The worship of Lord Ayyappa was till recently confined to Kerala only. at His ancient sacred Temple on the top of Sabari Hills amidst the dense forests of Western Ghats situated on the banks of the perennial Pampa River. Devotees from different parts of the country and abroad congregate in large numbers at Sabari Hills to have darshan of the Makara Jyoti. Tradition has it that on the 14th of January every year, heralding the month of Makara of the Hindu Calendar, a divine glow appears on the Western Ghats as the Aurora Borelis of the Polar Regions. To watch this magnificent sight which is reckoned as the Lord's own manifestation, pilgrims prepare themselves for a period of 41 days prior to the pilgrimage, observing a rigorous life of austerity, celibacy, abstinence and practise universal brotherhood. Ayyappa is the only deity before whom there is no distinction of caste, creed, or class. His devotees worship Vavar, a Muslim saint, before they get a glimpse of the Lord.

The Samithi had the foundation laying Ceremony of the Temple performed by His Holiness Jagadguru Shankaracharya of Jeotirmath Badrikashram on September 14, 1977.

Considerable progress has been made in the construction of the Temple, for which granite stones are brought from Kerala. The Kumbhabhishekam, formal consecration, is scheduled to be performed in April, 1980.

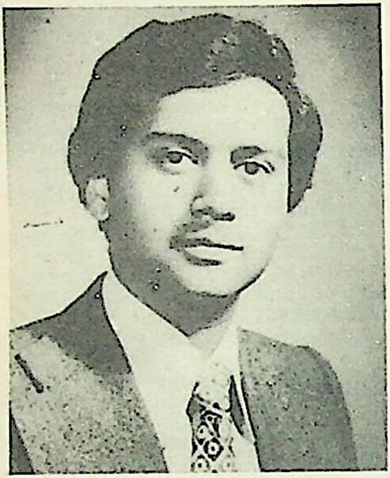
Donations for the temple may be sent to the Treasurer, Ayyappa Puja Samithi (Regd.), Sector II, R. K. Puram, New Delhi-110 022.

BRITISH FIRM'S SCHOLARSHIP TO PERPETUATE INDIAN'S MEMORY

AMONG the noble virtues of the British people is a high sense of appreciation of outstanding individual merit, extending to even persons belonging to other races and nationalities. The recent upsurge of prejudice against coloured immigrants only serves to highlight such an act of appreciation when the individual concerned is an Indian.

We have in mind the action taken by the British firm of Chartered Accountants, P.D. Leake & Co, London, to institute a scholarship to perpetuate the memory of Mr. Prakash H. Summanwar, a young Indian whose distinguished career with the firm was terminated by the cruel hand of death at the young age of 29.

Prakash, born at Ootacamund on December 9, 1949, was the son of Brigadier H. N. Summanwar and



Mrs. Anasuya Summanwar, 'Deepak Prakash', Ganeshkhind, Pune.

After graduating with History (Honours) from St. Stephen's College, Delhi, in 1969, he joined P. D. Leake and Co, Chartered Accountants, 28 St. John's Square, London ECIM 4BA as a student, and served as a Manager with the Firm till 1975 after getting his membership of the Council of Chartered Accountants for England and Wales. He then joined Sussex University for Economics (Honours). The University permitted him to do the three-year-course in two years as a special case because of his qualifications and experience. While in his final term at Sussex University, he fell ill. His ailment was diagnosed as malignant tumour on the left side of the brain. He was treated at Leeds and returned to Pune in February, 1978 where his treatment was continued. He passed away at home on December 26, 1978.

To perpetuate Prakash's memory, P. D. Leake and Co have made it possible for an Indian graduate to hold a scholarship as a student with them. The selection of the graduate was left entirely to Brigadier Summanwar's discretion. Despite the prevalent stringent restrictions the firm succeeded in persuading the British Government to grant a work permit for the selected Indian graduate. In their application to the Government, they stated that Prakash was one of the world's nice men and the partners of the firm wished to institute this scholarship to perpetuate Prakash's memory.

There are no arrangements for allowing Commonwealth citizens to go to the United Kingdom for training without a work permit. The conditions stipulated for the issue of a work permit are very rigid. Before the starting of the training in the UK for any vocation the candidate has to do a full time course of approximately one year's duration at one of the polytechnics in the UK at his own expense, the total cost of which amounts to approximately £ 4000. P. D. Leake and Co who bears the cost of the Foundation Course as a student will pay him £ 4000 per year till he passes the Professional Examination II after three years with them. After that his salary scale will be £ 6500/7000 per year. In addition, they pay an annual bonus, depending on merit of £ 300.

Mr. J. S. D'Silva who passed his B.Com examination from Bombay University in 1979 has been selected for this scholarship and he has reported to P. D. Leake and Co. and started his Foundation Course at the Polytechnic at Brighton, Sussex on October 1.

Brigadier Summanwar was assisted by Mr. B. N. Adarkar, retired Governor of the Reserve Bank of India. and Mr. R. C. Khanna of A. F. Ferguson & Co. Bombay in selecting the candidate for this scholarship.

This is believed to be the first time in the history of the Chartered Accountants that any firm has instituted such a unique scholarship.

ESSAY COMPETITION

TO commemorate the visit of H. H. Jagadguru Sankaracharya of Kanchi Kamakoti Pitham to Bombay in January 1980 an essay competition has been arranged.

Essays written in Sanskrit should be submitted by the first week of March. Three prizes will be given of Rs. 1000/-, Rs. 700/- and Rs. 500/-. There will also be three consolation prizes.

For details please contact Shri Srinivasan S. M/s. V. Sankar Aiyar & Co., Chartered Accountants, 35, New Marine Lines, Bombay-400 020.

THE SECRET DOCTRINE

THE Theosophical Publishing House, Adyar, Madras 600 020, has released the two-volume definitive edition of Madame H. P. Blavatsky's **The Secret Doctrine.** This edition presents intact the original 1888 edition, and is priced Rs. 160/- per set which includes index in the third volume.

There has been no editing of H. P. B.'s literary style or grammar with the exception of a very few single words, minor changes in punctuation and corrections of typographical errors.

About 80 illustrations have been included, among them portraits of various persons mentioned by H. P. B., and a number of astronomical photographs to illustrate certain points of the teaching.

The Index to the two volumes, bound as a separate third volume, is entirely new. This volume also includes a complete Bibliography.

Mr. Boris de Zirkoff, who has done all the editorial work, is a leading authority on H. P. B. and her works and her last remaining direct relative. He is also the Editor of **The Collected Writings** of H. P. Blavatsky, which now runs into 12 volumes.

ANIMAL WELFARE FORTNIGHT

SPONSORED by the Animal Welfare Board, the Animal Welfare Fortnight will be observed from January 14, 1980 by animal welfare organisations throughout the country to inculcate animal welfare consciousness in the minds of the people. Mercy stamps carrying the slogan "Be Kind All The Time" will be issued by the Board during the Fortnight.

On-the-spot painting and essay competitions for school children, public lectures by eminent men stressing the need for showing kindness to animals and radio talks by humanitarians on animal welfare are also arranged during the Fortnight. Pamphlets on animals and their welfare and picture posters are brought out by the Board in its efforts to spread the message of kindness to all living beings. Interesting and educative short films on animal life and welfare will be screened, in gratis, in schools and colleges, clubs and community centres during the Animal Welfare Fortnight.

RIG VEDA SET TO MUSIC

FOR the first time the **Rig Veda** has been set to music by composer Rangaswami Parthasarathy, a resident of New York, and the well-known playback singer Jesudas, and an album entitled "Hymns from Rig Veda" has been released in New York. The recording in Sanskrit is usefully accompanied by a book which translates the verses into English.

There is growing interest in Hindu religious lore in USA, especially because of the increasing number of Hindu residents in that country. The enterprise of Shri Rangaswami and Shri Jesusdas deserves to be commended.

OPEN UNIVERSITY COURSE 'BOOK PUBLISHING'

IT is quite heartening that Bhavan's Open University Course in Book Publishing has opened the floodgates to Higher Education in a special sense and has added new dimensions to the programme of self-education. Among the 150 candidates admitted to the first academic session of the Course, there are scientists, doctors, librarians, academics, Journalists, printers, publishers, editors, retired officers and also educated housewives! Some are well known experts in their own fields. There is a University Professor from the Federal Republic of Germany, a few Managing Directors of well-known publishing houses, a pastor, a few Army and Air Force officers and Company Secretaries. We could not have wished for a more diversified group for mastering the art and science of book publishing through the portals of the Open University!

As many as 1100 enquiries were received from all over the country and those who could not be accommodated in the first batch starting with October 1979 will be able to avail themselves of the new Session commencing from March, 1980.

Dr. EVA ARADI

Dr. (Smt.) Eva Aradi of the University of Budapest, Hungary, suggested the possibility of tracing closer connections between Hungarians and Indians in the past at a get-together with Hindi teachers and scholars at the Bharatiya Vidya Bhavan on November 17, 1979.

She is at present visiting India in connection with the preparation of a Hindi-Hungarian dictionary. She has translated Hindi short-stories and poems into Hungarian. She also recited the translations of three Hungarian poems in Hindi.

Prof. C. L. Prabhat, Head of the Hindi Department, University of Bombay, presided over the function and appreciated the work done by foreigners in the field of Hindi literature. Prof. S. A. Upadhyaya, Jt. Director, (Academic) Bharatiya Vidya Bhavan, proposed the vote of thanks.

COMMONWEALTH SCHOLARSHIP AWARDS FOR INDIANS

SCHOLARSHIP awards to 272 men and women from 35 countries in the Commonwealth—including India—to enable them to undertake post-graduate studies at British universities and top research institutes have been announced by the Overseas Development Administration in London.

The scholarships will enable the students to take courses and pursue research related to the needs of their own countries. Subjects cover a remarkably wide range—from naval architecture and telecommunications to molecular biology and mother and child health care.

BOOK RELEASE

THE Madhav Sangha, Nanganallur, Madras, has organised a special function on Sunday, January 20, 1980, to release its Tamil publication **Haridasa Bhajana Manjari.**

Their Holinesses the Swamijis of the Bandarikere, Palimar and Pejawar Mutts of Udipi will grace the occasion and release the book. On behalf of the Tirumalai Tirupati Devasthanam, which has extended financial help for this publication project, Shri P.V.R.K. Prasad, I.A.S., Executive Officer of the Devasthanam, will also take part in the function.

□□□

BOOK REVIEW

ENGLISH

HOMO FABER: TECHNOLOGY AND CULTURE IN INDIA, CHINA AND THE WEST 1500—1972, by Claude Alphonso Alvares. Published by Allied Publishers Pvt. Ltd., Bombay. Pages 275. Price Rs. 60.

THIS is a revised and condensed version of the author's doctoral thesis submitted at the Technische Hogeschool, Eindhoven, in the Netherlands. It is a critical assessment of the technical revolutions of the past, examined against their historical roots and political, cultural and economic issues. The author endeavours to show how Western technology and culture came to be regarded as ideals. A considerable portion of the book is devoted to the impact of the West on the non-Western world during two centuries of colonial history.

Western historians have with laudable exceptions tended to evaluate non-Western societies with a sense of superiority and prejudice, and even indoctrinated the present generation of Western-educated elite in the non-West about the superiority of the West. The author fears that the colonial impact has been small in relation to what is yet to come unless the infatuation with the Western paradigm is checked. The displacement of the West in its monopoly over the productive process is seen as the only means of displacement of its monopoly position as the arbiter of what is proper for the Southern nations in the sphere of culture, ideas and ideals.

Asia had between 1500 and 1800 a far more powerful impact on Europe than is normally realized. Mr. Alvares points out how a number of inventions from India and China once helped fill real gaps in the technological development of the West. The year 1498 when Vasco da Gama inaugurated the sea route to India is an important point of time when the Asian influence on Europe began; a reversal of the influence began towards the end of the eighteenth century when the foundations of an industrial revolution had been laid through exploitation of India and other colonies.

Of particular interest in the book are the chapters entitled "Indian Technology and Culture: 1498-1757" and "Chinese Technology and Culture: 1368-1842," which give a picture of how developed and economically self-sufficient these countries were. The author also exposes the myth of African primitiveness which is so widespread that whole generations of Africans have been brought up in the belief that Africa had no past.

Mr.. Alvares shares the feeling of many observers that India is now relying over-much on foreign technology and pattern of development. He cautions in particular against the power of multi-national corporations, and urges that India should develop according to its own genius. "The number of Westerners who have come to regret that their societies ever placed their economies higher than man himself is not to be under-estimated," he observes.

It is no doubt desirable that every country ensures that its political and cultural independence is not diluted by dependence in other respects, economic or military on the Big Powers, whoever they are. However, the absence of unity and cooperation among the technologically and economically weaker nations exposes them for exploitation and domination by the Big Powers. So much of the resources which the weak nations spend on military hardware from the West could have been utilized for the removal of unemployment and poverty. Big Power rivalries also continue to subvert the choice of independent directions by others.

There is no more forceful warning against the disastrous consequences of context-free modernization efforts than the case of Iran. At the same time, the progress of science and technology has, in a sense, reduced the size of the world and emphasised the necessity of co-operation and inter-dependence. As Rajni Kothari has observed in his foreword to the book, while all assertions of universality for one particular model of life (the Western model) must be resisted as both arrogant and obscurantist, it is also an inescapable fact that there is some unity underlying diversities.

The book is well indexed and contains an extensive bibliography of foreign and Indian sources giving an idea of the commendable research of Alvares.

—I. G. Parasuram

WOMEN IN INDIAN HISTORY— A Biographical Dictionary—by T. P. Saxena. Published by Kalyani Publishers, Ludhiana. Pages 114. Price Rs. 45.

THE title of the book would give the impression that it is a directory of outstanding women who are no more with us; actually, many contemporary personalities are included.

Sri Saxena served as a Librarian in many universities and also briefly as Associate Research Librarian at the Unesco Research Centre in Social and Economic Development of Southern Asia, Delhi. He is currently organizing a library for a research centre in Kerala. He deserves to be commended for his enterprise in compiling a volume of this kind exclusively on women. If any criticism is offered, it is only with a view to help improving its content and usefulness in later editions.

Not all of the women included in the list of nearly 400 names may be deemed to have played a "significant role," and equally it could be said that many who deserved do not find a place.

Of the numerous princesses included, nearly 50 are Mughal. What is outstanding about some of them? Take Jahan Banu Begum, for instance. She flourished in the 17th century, was daughter of Murad, a son of Emperor Akbar, was married to Parviz, the second son of Jehangir, her daughter was married to Dara Shukoh.

The humble Bachaka Khalifa, head servant in Babar's household, has merited five lines in the book, while the unassuming Mother Teresa has claimed only four. Also included is Putla Bai whose qualification is that she was one of the eight wives of Shivaji who became a **sati** on the death of her husband.

Women who became famous in films and sports are conspicuous by their absence. Lata Mangeshkar, a household name as a playback singer, Shakuntala Devi, the mathematical wizard, and Kamala Das, Poetess and author, are among many who have yet to claim the author's attention.

The book contains an exhaustive index. Perhaps its usefulness could be enhanced by dividing it according to the major sphere of activity of each person.

—I. G. Parasuram

A HISTORY OF INDIA by K. Antonova, G. Bongard-Levin and G. Kotovsky, Progress Publishers, Moscow, 1979.

THIS is probably the first privately published book in Russia, that I have seen. And one can immediately see the difference in the beautiful get-up—fine, thick white paper, instead of the yellowish, peculiarly smelling paper, and fine jacket with Siva dancing the **tandava.** The book was originally published in Russian in 1973, and is now translated by Katherine Judelson.

The book is divided into three parts. Part I is by Bongard-Levin; Part II and Part III (some part) by K. Antonova and the rest of Part III by Kotovsky.

The scope of the book is very wide from the Palaeolithic up to the reign of Aurangazeb. Naturally in such a small one-volume work one cannot expect a detailed knowledge of India. But it will help enlighten a general reader about the several features of Indian history. Naturally, criticism would be out of place, but has to be made on a statement in the brief section on 'Palaeolithic Sites': "It is no accident that the largest number of sites was discovered in caves situated in the river valleys of the Deccan." Even if the Deccan is understood in a larger sense, still so far very few palaeoliths have been found in the caves in this region.

—**Dr. H. D. Sankalia**

THE DOCTRINE OF THE JAINS by Walther Schubring. Translated by Woltgang Bureau. Published by Motilal Banarasidass, Bungalow Road, Jawaharnagar, Delhi-7. Pp. 335. Price Rs. 50/-.

THIS is an English translation of a German classic on Jainism, now revised and reprinted. We owe a deep debt of gratitude to Western scholars who have built up a high tradition of working on the Indian Thought and revealing to the West our religion and culture. The book maintains a strict standard of scholarship and a layman may not find it easy reading. A thorough study of the doctrine of the Jains is given in three chapters—The Canon, Cosmology and Cosmography. The last two chapters—Renunciation and Victory are ably written. A clear picture emerges as to how Jainism developed and influenced the mind and built up a rigid code of conduct for Monks, Nuns and laymen to prepare them to achieve an ultimate object of realization of the nature of soul leading to external bliss. To treat such a path demands a most rigorous discipline and all emphasis is placed on asceticism, confession and atonement. Then a stage is reached when man discards the body and life becomes a white flame. Purity, nobility and sacrifice of self are the fundamental virtues. Jainism is one of the Darshans of our philosophy. This is a first class study and an essential reference book and has a definite place in our research libraries.

—**B. P. Bhatt**

SANSKRIT-ENGLISH

MALAWIKAGNIMITRA — Edited by K. A. Subramania Iyer and published by Sahitya Academy, New Delhi. First edition 1978. pp. xii plus 239. Price Rs. 15/-.

THIS is a critical edition of the earliest of the three dramas of Kalidasa and one in the series on his works published by the Academy. It is the result of patient research done by the editor, a former University Vice-Chancellor. The book contains the text in Sanskrit and Prakrit, Sanskrit translation of the Prakrit dialogues.

brief notes on the difficult passages, a general introduction to Kalidasa by Dr. Radhakrishnan and the editor's own introduction. An alphabetical index of the 96 stanzas in the text and a list of 43 wise sayings occurring therein are also given.

In the preparation of the volume the editor made use of six previous editions and seven manuscripts. In all these the text is the same but for variant readings of a large number of words. All the available readings are gathered in the foot-notes. The select bibliography mentions 32 books.

The general introduction is a grand aerial view of the imposing edifices of Kalidasa in the city of classical Sanskrit. The eminent scholar has explained how Kalidasa is the great representative of India's spirit, grace and genius, how he has enriched our cultural heritage, how he has emphasised religion and dharma in his works and how his love of nature is a lesson that the world is not created only for man. He has also discussed how love of the sexes has been depicted in various forms in all his works and how, by the conventions of his times, he has slipped into the danger of sensuous engrossment and occasionally over-elaboration. The introduction is a masterly study with a number of quotations rendered in phonetic Roman script. It looks as if it was first published abroad. As regards the present drama Dr. Radhakrishnan has said but little. He has only noted the temperamental difference between the two queens, Dharini and Iravati and the sensual nature of Agnimitra's love.

The editor's introduction tells us that although Agnimitra was a king of history, his love intrigues that form the theme of the drama are imaginary. With suitable quotations the editor has discussed at some length Kalidasa's style and his technique of figures of speech. He has illustrated how Kalidasa has a special liking for expressing an idea or describing an action with a parallel in the same or the opposite direction. He has also examined the merits of three published commentaries on the drama and one in manuscript.

In the brief notes the editor has explained points of grammar and rhetoric, has compared the meanings given by the earlier commentators and has given his own. Several texts like 'Kuvalayananda', 'Bharata Kosha' and 'Valmiki Ramayana' have been cited.

As the text is a mixture of Sanskrit and Prakrit and the Sanskrit translation of the latter is given separately, the reading is tedious. The translation could have been incorporated in the text itself. Similarly a synopsis of the Acts would have been helpful. No doubt the editor has taken great pains in his investigations but the usefulness of their results is very limited. In a book published last year by the Academy the printing should have been better and free from mistakes.

—V. K. Moothathu.

Who can undo
What time hath done? Who can
 win back the wind?
Beckon lost music from a broken
 lute?
Renew the redness of a last year's
 rose?
Or dig the sunken sunset from the
 deep?

OWEN MEREDITH

Edited by S. Ramakrishnan, Printed & Published by him for the Bharatiya Vidya Bhavan, Munshi Sadan, Bombay-400 007 at Associated Advertisers & Printers, Bombay-400 034. Mg. Ed. J. H. Dave; Associate Ed. K. Subbarayan.

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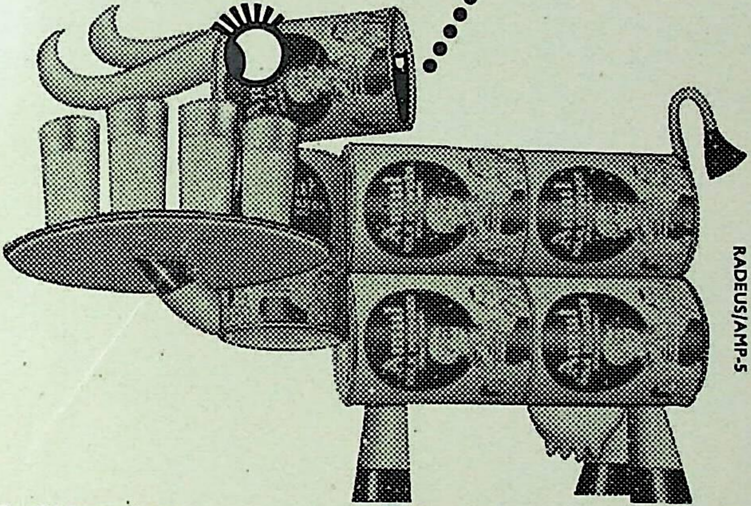

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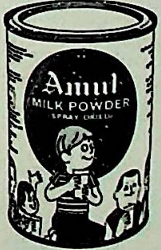

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